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I

AN
INTRODUCTION TO THE GRAMMAR
OF THE
SANSKRIT LANGUAGE,
FOR THE USE OF
EARLY STUDENTS.

Grace
Wymon
BY
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P R E F A C E.

THE design of the present Grammar of the Sanskrit Language has been suggested by the experience which I have now had in teaching the language, and by the want which I have repeatedly felt of some such elementary work as that which I have here attempted to compile.

Of the Sanskrit Grammars published in Calcutta, the works of Mr. Colebrooke, Dr. Carey, and Mr. Forster are too voluminous and difficult for beginners. The Grammar of Mr. Yates is better adapted to such a class of students, but it is not readily procurable in this country. The Grammar of Professor Bopp, being composed in German and in Latin, is not universally acceptable to English students: and the only Grammar within their reach, therefore, has been that of Sir C. Wilkins. This work, however admirable in many respects, is exceptionable in some parts of its arrangement, and is inconvenient in use from its extent; it is also growing scarce. A new Grammar, therefore, on a somewhat different plan, had become necessary; and as I found no one disposed to engage in its preparation, I have thought it incumbent upon me to undertake the task.

The structure of a highly elaborated form of speech, such as is Sanskrit, abounding with grammatical inflexions, cannot be explained with that brevity of which

more simply constituted languages permit : much cannot be described in a very few phrases. The present work has exceeded the limits which I originally contemplated ; but I found it impossible to be more concise, without being obscure, or without omitting something that was essential. As the extent of the book, however, is in great part attributable to the multiplication of examples, rather than of rules, it will be useful for occasional reference, without being cumbrous to the memory of the student. I have endeavoured to make reference easy, by the headings of the pages and other supplementary means.

The first topic of all Sanskrit Grammars is necessarily the euphonic combination of concurrent letters, the analysis of which must be performed before the words can be separated and read. In the chapter upon the combination of letters, or Sandhi, as it is termed, I have rather added to, than diminished, the number of the rules which are to be found in the Grammar of Sir C. Wilkins : but, on the other hand, I have not imitated Professor Bopp in the copiousness with which he has explained the changes, as, however serviceable the rules which he has assembled with singular industry and correctness, they are not in all cases confined to modifications of a euphonic character : they comprise many that occur as the consequence of verbal or nominal inflexion : and although a knowledge of them will no doubt facilitate the student's subsequent acquirement of the principles of declension and conjugation, I have not found him content to be detained so long upon what appears to him to be but the threshold of the edifice, into the interior of which he is eager to enter.

The general outline of the chapter on Declension is in all essential respects the same as that followed in the

Grammars of Wilkins and Bopp; but I have thought it advisable to put more prominently forward than they have done the scheme of technical terminations, devised by native grammarians for the construction of the cases of a noun; as, notwithstanding the substitutions which they partially undergo, they are applicable in all nouns to a considerable portion of the cases, and in some nouns to all. They are easily acquired, and so are their substitutes; and familiarity with them once attained, the subject of Declension, however complicated it may appear, becomes exceedingly simple, and is mastered with facility.

It is in the chapter on Conjugation that I have departed most widely from the course pursued by my European predecessors. Professor Bopp has followed in the main the example set by Sir C. Wilkins, of exemplifying, under the head of each class or conjugation, only those tenses of the verb to which the conjugational characteristics are confined; and of illustrating the remaining tenses of verbs in general in one collective division, under the head of each several tense. I have found this arrangement peculiarly embarrassing to beginners. An entire verb is nowhere presented to them; and although the whole of the inflexions of most of those of which the conjugational tenses are exhibited are to be found in the Grammar, yet they can only be collected by a diligent and protracted search. It rarely happens that the young student is not disheartened by the labour thus imposed upon him, and a competent knowledge of the conjugation of Sanskrit verbs is in consequence comparatively seldom acquired. In the hope of removing some of the difficulties inherent in the subject, I have brought the several tenses of the verb

together, and explained their formation in consecutive order. I have then detailed an entire verb in its different voices and derivative forms; and finally, under the head of each conjugation, I have given complete paradigms of a number of the most useful verbs, arranged in alphabetical succession, in the several conjugations to which they respectively belong. An example of this classification of the verbs was set by Mr. Colebrooke. In the first volume of his Grammar, the only one published, he has assembled all the verbs of the first conjugation, with paradigms more or less complete. The limits of the present work rendered it impossible to represent all the verbs of each conjugation, but I have endeavoured to make such a selection as comprehends those which are of most frequent occurrence, or anomalous construction. The forms are taken chiefly from the native Grammar, the Siddhánta Kaumudí, and from a MS. collection of verbs I had compiled in India. The first part only of Mr. Westergaard's very valuable work, 'Radices Linguae Sanscritæ,' had reached me before my collection was completed, or it would have saved me some labour. The usefulness of the series will have been materially enhanced by the alphabetical Index to all the verbs specified, which will be found at the end of the volume, and for the preparation of which I am indebted to the promptly tendered assistance of Professor Johnson, whom I have also to thank for the careful revision of the proof sheets, with exception of those of the last hundred pages, and for the correction of many errors, ascribable to typographic inaccuracy, or to my own inadvertencies.

The chapter on Derivation does not attempt to follow the detail with which the subject is illustrated in the

Grammar of Sir C. Wilkins. The same copiousness was no longer necessary, as my Dictionary, however incomplete, offers many of the same examples, and sufficiently exhibits the principles of etymological developement. By the alphabetical arrangement, however, of the technical affixes employed in eliminating derivative from primitive words, a plan adopted from the example of Professor Bopp, reference to any particular form of derivatives will have been facilitated, and the process of their developement, perhaps, have been rendered more intelligible.

The formation of compound words is described much in the same manner, but with some slight difference of arrangement, as by Sir C. Wilkins. In the succeeding chapter on Syntax, also, I have followed much the same course, being guided, as he was, by the authority of native grammarians, although appealing to different works, and endeavouring to illustrate the rules by more diversified examples. The subject, however, is yet but imperfectly investigated. The native authorities restrict their remarks to the application of the cases of the nouns, and the tenses of the verbs ; and to have supplied their deficiencies would have demanded a longer period, and ampler space, than were compatible with the plan and purposes of the present publication. My guides have been principally the Siddhánta Kaumudí and the poem of Bhaṭṭi, but I have drawn examples also from other printed Sanskrit books.

The Prosody of Sanskrit has been much more successfully illustrated than its Syntax ; and in the Dissertation of Mr. Colebrooke, in the tenth volume of the Asiatic Researches, and in the remarks and annotations of various continental scholars and critics upon the

metres prevailing in the Sanskrit works which they have edited, abundant materials exist for a comprehensive treatise upon the laws of Sanskrit metre. In the chapter upon the subject which I have added to the Grammar, nothing more has been intended than a brief explanation of the fundamental principles by which poetical metre is regulated, and an exemplification of a few of its most frequently recurring and popular varieties.

As the especial object of the present work is the introduction of the juvenile student to an elementary knowledge of the Sanskrit language, I have but rarely adverted to the affinities which connect it with other languages; and in the few allusions which I have admitted, I have purposed rather to intimate that such affinities exist, than to explain their nature, or inquire into their origin or extent. The more advanced student, who may take an interest in the investigation, will find in the writings of different continental scholars and grammarians, and especially in the Comparative Grammar of Professor Bopp, numerous and undeniable proofs of the close connexion which subsists between the sacred language of the Hindus and the languages of ancient Greece and Rome, as well as those of the Celtic, Teutonic, and Slavonic nations.

It were superfluous in the present day to offer any observations upon the value and interest of Sanskrit literature. The study constitutes an era in the branch of intellectual inquiry just referred to, and has given an entirely new character to philology. The principles of etymological affinity have been placed upon secure grounds, and the history of languages, and through them the history of man, has received novel and important elucidation. Nor is this the only service which it has

rendered to general literature. The history of philosophy and science is also largely indebted to it; and in the civil and religious codes which it has laid open to our knowledge, and in the mythological and legendary traditions, and the dramatic and heroic poems, which it offers to our curiosity, it presents a series of new, interesting, and instructive pictures of society, in which the features of a highly artificial, but original civilization are singularly blended with the characteristics of primitive manners and archaic institutions. The history of mankind can be but imperfectly appreciated without some acquaintance with the literature of the Hindus.

It is, however, to the educated youth whose manhood is to be spent in India, and who is there destined to discharge high duties, and sustain heavy responsibilities—who is to execute the offices of civilized government over millions of subject Hindus, and to make that government a blessing, not a curse, to India—a glory, not a shame, to Britain;—it is to him that the study of Sanskrit commends itself, by considerations of peculiar utility and importance.

A careful examination of the different dialects which are spoken in various parts of India is yet to be effected; but enough is known to admit of their being distinguished as belonging to two great families, that of India proper, and that of the Dakhin. Of the former, the members are, as far as we are familiar with them, recognised as Sanskrit. They have undergone great changes; have simplified their grammatical structure; have suffered in a greater or lesser degree admixture and adulteration from foreign words. They probably also comprehend a small portion of a primitive, unpolished, and scanty speech, the relics of a period prior to civilization:

but in the names of things of the most ordinary observation, in terms for the functions of life, as well as the relations of society, as much as in those words which are the offspring of civilization, and which spring from science, philosophy, law, and religion, they are almost wholly dependent upon Sanskrit; a knowledge of which consequently places the members of this family, Bengali, Hindee, Punjabi, Guzerati, Marhatha, and others, almost without effort within the power of any one to whom it may become a duty to acquire either or all of them.

In the south of India the case is somewhat different. Cultivated languages of local origin are there met with, largely supplied with words which are not of Sanskrit origin. There, however, as in the north, the introduction of Sanskrit was the precursor of civilization, and deeply impressed it with its own peculiarities. The spoken languages were cultivated in imitation and rivalry, and but partially aspired to an independent literature. The principal compositions in Tamil, Teloogoo, Canara, and Malayalam, are translations or paraphrases from Sanskrit works, and largely borrow the phraseology of their originals: and hence so large a proportion of the language of education and of society is Sanskrit, that a knowledge of it is absolutely essential to a correct understanding of the spoken dialects of the peninsula.

There is, however, a higher point of view from which the advantages to the servants of the East India Company in India of a knowledge of Sanskrit are to be contemplated, than the aid which it is calculated to afford them in their executive functions. It will not only enable them to understand the uttered words of those with whom they hold official intercourse; it will not only teach them to interpret the language of repre-

sentation or complaint, or to express the decrees of justice, or the commands of power;—it will enable them to understand the people, and to be understood by them. The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their national traditions, their mythological fables, their metaphysical abstractions, their religious worship, all spring from, and are perpetuated by, the Sanskrit language. To know a people, these things must be known. Without such knowledge, revenue may be raised, justice may be administered, the outward shows and forms of orderly government may be maintained; but no influence with the people will be enjoyed, no claim to their confidence or attachment will be established, no affection will be either felt or inspired, and neither the disposition nor the ability to work any great or permanent improvement in the feelings, opinions, or practices of the country will be attained. It fortunately happens, it is true, that much of this indispensable information may now be acquired through the English language, in consequence of the valuable translations and dissertations of various of the Company's most distinguished servants; but knowledge from the fountain head is more precise and effective than when gleaned from subordinate, and not always pure or profound, rivulets: and in proportion as it is effective and precise, will be the respect and trust of the native population, the influence and power of their English masters.

Handwritten text in a cursive script, likely a letter or a journal entry. The text is written in a dark ink on aged, slightly yellowed paper. The handwriting is fluid and somewhat slanted. There are several lines of text, with some words appearing to be underlined or written in a slightly larger hand. The overall impression is that of a personal or official document from the early 20th century.

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SANSKRIT ALPHABET.

Initial.	Medial.	Equivalent and power.		Equivalent and power.	
अ	—	a, <i>as in</i> America.		ज	ñ, <i>as in</i> singe.
आ	ा	a	— casa (Italian).	ट	ṭ — true.
इ	ि	i	— chi —	ठ	ṭh —
ई	ी	í	— <i>cosí</i> —	ड	ḍ — <i>dim.</i>
उ	ु	u	— <i>furore</i> —	ढ	ḍh —
ऊ	ू	ú	— <i>fui</i> —	ण	ṇ — none.
ऋ	ॠ	ri	— <i>ricco</i> —	त	t — tongue.
ॠ	ॡ	rí	— <i>ríso</i> —	थ	th —
लृ	ॢ	lri	—	द	d — <i>den.</i>
लॄ	ॣ	lrí	—	ध	dh —
ए	ै	e	— <i>che</i> —	न	n — not.
ऐ	॥	ai	— <i>mai</i> —	प	p — point.
ओ	ो	o	— <i>cosa</i> —	फ	ph — up-hill.
औ	ौ	^{ou} au	— <i>paura</i> —	ब	b — bind.
अं	·	an	— (ang)	भ	bh — abhor.
अः	:	ah	—	म	m — man.
क		k, <i>as in</i> king.		य	y — young.
ख		kh — <i>khan.</i>		र	r — rain.
ग		g — <i>gun.</i>		ल	l — lion.
घ		gh — <i>afghan.</i>		व	v — voice.
ङ		ṅ — <i>sing.</i>		श	ś — session.
च		ch — <i>church.</i>		ष	sh — shun.
छ		chh —		स	s — son.
ज		j — <i>jet.</i>		ह	h — house.
झ		jh —		ळ	lr —

Varieties : अ a, ऋ ri, ल l, ए e, झ jh, ण ṇ, रु ru. रु or रू rú.

Numerals : १ २ ३ ४ ५ ६ ७ ८ ९ १०
 1 2 3 4 5 6 7 8 9 10

SANSKRIT GRAMMAR.

CHAPTER I.

LETTERS.

THE Sanskrit language is written in different parts of India in the characters which are in use for the spoken dialects; but the alphabet which is regarded as most appropriate to it, and from which the local alphabets are derived, is that which is termed Nágarí or Devanágari, the alphabet of 'the city,' or of 'the city of the gods,' being a derivative from Nagara, 'a city,' compounded in the second form with Deva, 'deus,' 'a god.' It appears to have undergone various modifications from a period of remote antiquity down to the seventh or eighth century, when the letters assumed the form in which they now occur.

As usually enumerated, the Nágarí alphabet comprises forty-seven letters, the long vowels being considered distinct from the short; the vowels are thus fourteen: the consonants, among which the aspirated are distinguished from the corresponding unaspirated letters, are thirty-three. The consonants are classified according to the organ chiefly concerned in their articulation; and in order to effect their utterance, the short vowel 'a' is attached to their respective sounds.

Vowels.

अ a, आ á, इ i, ई í, उ u, ऊ ú, ए ri, ऐ rí, ल lri, लृ lrí,
 ए e, ऐ ai, ओ o, औ au.

crumpled - Dephthong h.g.

Consonants.

Gutturals, क ka, ख kha, ग ga, घ gha, ङ n̄. *Inside - hard*

Palatals, च cha, छ chha, ज ja, झ jha, ञ ñ. *hard - soft*

Cerebrals, ट ta, ठ tha, ड da, ढ dha, ण ña. *of the class*

Dentals, त ta, थ tha, द da, ध dha, न na. *hard dental*

Labials, प pa, फ pha, ब ba, भ bha, म ma. *soft dental*

Semivowels, य ya, र ra, ल la, व va. *soft dental*

Sibilants and aspirate, श śa, ष sha, स sa, ह ha. *aspirate*

To these are to be added two signs, which are occasionally attached to vowels, termed Anuswára and Visarga. The first is a dot over and after a letter; the second consists of two dots after it. The first denotes a slight nasal; the second, a soft aspirate; as, अं an̄ (ang), अः ah. Another additional character is ऌ, with a sound partaking of 'l' and 'r,' but it is peculiar to the Vedas. Some lists add क्ष ksha and ज्ञ ña, but these are compounds; the first of क k and ष sh, and the second of ज j and ञ ñ. The first is sometimes expressed by 'x.'

In designating a letter, the word कार kára is added to it; as, अकार a-kára, the letter 'a;' ककार ka-kára, the letter 'k,' &c.

When a vowel is uttered as an initial, or before a consonant, it retains the form above given: when it is uttered after a consonant, or as a medial or final, it assumes a different form, which is written before or after, above or below, the consonant with which it is associated; with exception of अ 'a,' which, as a medial or final, is always left unwritten, being understood to be combined with the consonant, and articulated with it, as in the alphabet, unless the consonant be final, which is denoted by a mark at its foot, a Viráma or 'rest,' as

क् k; or unless it be conjoined with another consonant, as below. The forms of the vowels as medials and finals are,

ॠ á, ॡ í, ॢ í, ॣ u, । ú, ॥ ri, ॥ rí, ७ lri, ७ lrí,
 ॥ e, ॥ ai, १ o, १ au:

or in combination, अक् ak, अक् aka, आका áká, इकि iki, ईकी íkí, उकु uku, ऊकु úkú, ऋक् rikri, ॠक् ríkri, लृक् lrikli, लृक् lríkli, एके eke, ऐकै aikai, ओको oko, औकौ aukau, अकं akan, अकः akah.

When two or more consonants come together, without any intermediate vowel, they are combined into one compound consonant—in which in general the component members may be recognised without much difficulty—one consonant being subjoined to the other, as in अक्क akka, अच्च achcha, where the transverse line of the lower is omitted; or one consonant following the other, as अगग agga, अज्ज ajja, where the perpendicular line of the first of the two is rejected. In some cases the elements of the combination are not so obvious. The letters most frequently recurring in conjunction with preceding consonants are य ya and र ra. The first is easily discernible in

क्य kya, च्य chya, त्य tya, द्य dya, प्य pya, म्य mya, &c.:

the second is usually designated by a short transverse stroke at the foot of the letter or letters; as,

क्र or क् kra, ग्र gra, त्र or त्र tra, द्र dra, प्र pra, क्य krya.

When र precedes a consonant, it is placed at the top of it in the shape of a crescent; as, र्क rka in अर्क arka, 'the sun;' or र्म्म rmma in धर्म्म dharmma, 'duty.'

The difficulties from this source soon disappear with practice. Some of the most useful combinations are subjoined. It may be also here observed, that some of the single letters may be written in a different manner, of which examples are given at the foot of the Table at the head of this chapter.

Compound consonants.

क kka	क्त kta	कन kna	कम kma	कव kva	कत kta
क्य ktrya	क्ष ksha	क्ष्य kshya	क्ष्व kshwa	क्ष्य khya	ग्र gra
ग्य grya	घ ghna	घ्य ghma	ङ्क nka	ङ्ग nga	ङ्घ ngha
ङ्ग nghra	च chcha	च्च chchha	चम chma	च्च chchhra	ज्ज jja
ज्य ज्या	ज्र jra	ज्व jwa	ज्ज jha	ञ नcha	ञ नja
ट tta	ठ्य thya	ढ dhra	ण्ट nta	ण्ठ ntha	ण्ड nda
ण्ड ndha	स सा	स्य snya	सव swa	त tka	त tta
त्य tya	तृ ttra	तृ tna	तम tma	तय tmya	त्र trya
तृ twa	तस tsa	तस tsna	तस tsya	ड दga	ड दgha
द दda	ड ddha	ड ddhya	ड dna	ड dba	ड dbha
ड dbhya	ड dma	ड dya	ड dra	ड dwa	ड dwya
ध dhna	ध्म dhma	ध्व dhwa	न nta	नय ntya	न नtra
न nda	नृ ndra	नृ ndha	नृ ndhra	न nna	प pta
प pna	प्य ppa	प्य pma	प पla	प पwa	प पsa
भ bja	ब्भ bbha	भ्य bhya	भ्व bhwa	म mna	म मpa
म mma	मस msa	म लpa	म लma	व vya	श्च s'cha
श्च s'chya	श्च s'na	श्च s'ra	श्च s'wa	श्च s'sa	श्च sh'ta
श्च sh'tya	श्च sh'tra	श्च sh'trya	श शnha	श शhma	स्क ska
स्व skha	स्त sta	स्त stra	स्य stha	स sna	स्य spa
स्फ spha	स्म sma	स्य smya	स्य sya	स sra	स्व swa
ह hna	ह हma	ह हya	ह हra	ह हla	ह हwa.

PRONUNCIATION.

Few observations are required regarding the pronunciation of the letters of the Sanskrit alphabet. As a general rule, the vowels are to be sounded like those of the Italian alphabet, except the first, the short 'a,' which has the obscure sound of that letter in such English verbs as 'adorn,' 'adore,' or in the word 'America^a.' The vowels ri and lri differ not in

^a This is the only cause of embarrassment in the system here followed of expressing Sanskrit words in English characters. It is difficult to our practice to pronounce 'ban' as if it was written 'bun;' as in Sanskrit, Bandhana, 'binding,' is to be pronounced Bundhunu; but u is necessarily restricted to its proper office, as in Italian, 'fui,' 'furore.'

sound from the syllables so compounded. They take their place among vowels as subject to euphonic changes, of which as syllables they would not be susceptible. The consonants are in general pronounced as in English, and we have, it may be suspected, several of the sounds for which the Sanscrit alphabet has provided distinct signs, but of which signs are wanting with us. This seems to be the case with the nasals and the cerebrals. We write but one 'n,' but we vary its articulation, according to the consonants it precedes, as a guttural, palatal, cerebral, and dental; in such words as 'conquer,' 'sing,' 'none,' and 'content.' So we write but one 't' and one 'd,' but their sounds differ in such words as 'trumpet' and 'tongue,' 'drain' and 'den:' in the first of which they are cerebrals, in the second dentals: the term cerebral has been adopted to express the Sanskrit Múrdhdhanya from Múrdhdhan मूर्धन् 'the head,' as these letters are articulated by touching the palate with the tongue farther back in the mouth than is practised in other articulations. The व v when compounded with another consonant is pronounced and written 'w,' as in द्वि dwi, 'two.' Of the three sibilants, the first 's' श is less decidedly 'sh' than the second, as in our 'ss' in 'session;' it is a palatal letter: ष sha is a cerebral, as in 'shore:' and स is a dental sibilant, as in 'sun.' Anuswára is a slight nasal, rather stronger than the 'n' of the French 'bon.' It is used in writing, however, as a substitute for other nasals, and then in general retains their pronunciation; as अहं ahañ for अहम् aham, 'I,' is equally pronounced Aham; and अहंकार ahañkára is pronounced अहङ्कार ahañkára, for which it is written. Before semivowels and the aspirate ह the Anuswára is most appropriately used, and, whether original or substituted, has the same nasal sound, as in अंश añśa, 'a part,' and संशय sañśaya, 'doubt;' in the latter of which it takes the place of the final of सम् sam, 'cum.' The aspirate denoted by Visarga is rarely marked: रामः Rámah is commonly articulated as Ráma.

CLASSIFICATION.

Besides the classification of the letters of the alphabet specified above, there is another which it may be sometimes useful to refer to. In this system the letters are thus arranged :

अ इ उ ण् | च् ल क् | ए ओ ङ् | ऐ औ च् | ह य व र ट् | ल ण् |
 ञ म ङ् ण न म् | ऋ भ ञ् | ष ढ ध ष् | ज व ग ड द श् | ख फ छ
 ठ य च ट त व् | क प य् | श ष स र् | ह ल्.

The object of this arrangement is to provide a convenient mode of designating any particular set of letters to the exclusion of all others, which is done by combining any prior letter with the consonant at the end of a series, so as to form a Pratyáhára or syllable, denoting all the letters that intervene: thus, अल् means the whole alphabet; अच् the vowels only; हल् the consonants only; अण् means अ इ उ, inclusive of their corresponding long vowels; अक् denotes the simple vowels; एच् the diphthongs; यण् the semivowels; and ऋल् all the consonants exclusive of the nasals and semivowels. Other combinations may be formed on the same principle, with a like purport.

There are some distinctions also affecting the vowels and consonants generally, which it is advisable to particularise.

1. Vowels have three times or quantities: they are, लघु Laghu, 'light' or 'short;' गुरु Guru, 'heavy' or 'long;' and मृत Pluta, 'prolated.' They have also three accents, and are, उदात्त Udátta, 'grave;' अनुदात्त Anudátta, 'acute;' and स्वरित Swarita, 'compounded' or 'circumflex.' The long and short vowels are separately represented, as अ a, आ á: the prolated is the long á with three lines underneath it, or a figure of three behind it, as आ or आ ३. The accents are thus severally marked; अ, अ, अ. They are rarely used, except in MSS. of the Vedas.

In combination and in inflexion the vowels are subject to two changes, or rather substitutions, in which other vowel forms take their places. These are called गुण Guṇa and वृद्धि Vṛiddhi, rendered by Dr. Wilkins 'conversion' and 'augmentation.'

The Guña substitutes are **अ ए ओ अर् अल्.**

The Vriddhi substitutes are **आ ऐ औ आर् आल्.**

Thus the verb भू bhú, 'to be,' in its inflexions is subject to Guña; that is, it becomes भो bho, 'o' being substituted for 'u.' In some of its secondary derivatives the 'u' is subject to Vriddhi: thus भूत bhúta, 'a being,' 'an element,' furnishes the adjective भौतिक bhautika, 'elementary.' This will be more intelligible as we proceed. It is only at present essential to recollect the purport of the terms Guña and Vriddhi.

2. Consonants. It is at present more important to notice a distinction of the consonants into two classes: some of them are hard, some soft. Wilkins calls the former surds; the latter, sonants; in which he is followed by Professor Bopp. The hard or surd consonants are the two first letters of the five first classes of the alphabet and the sibilants; the soft or sonant consonants are the three last letters of each class, the semivowels, and the aspirate.

Hard or surd letters, क ख च छ ट ठ त थ प फ श ष स.

Soft or sonant, ग घ ङ ज झ ञ ड ढ ण द ध न ब भ म य र ल व ह.

CHAPTER II.

SANDHI—COMBINATION OF LETTERS.

CONTRIVANCES for avoiding the concurrence of harsh or incongruous sounds, or the unpleasing hiatus which arises from keeping sounds apart that are disposed to coalesce, are not wanting in all languages. They are in general, however, rather poetical or prosodial than grammatical; such as the elision of a final 'e' before an initial 'e' in such a concurrence as "the etherial height of heaven," which it was formerly the fashion to write, as the measure demanded, "th' etherial;" to say nothing of the synalepha and ecthlipsis of Latin verse, "Monstr' horrend' inform' ingens," &c. Other instances of

a regard for euphony, however, do occur independent of prosody, and especially in Greek, in which many of the euphonic changes are analogous to those provided for in Sanskrit. In no language has the subject, however, been so systematically investigated as in Sanskrit; and the changes to which letters are subject for the sake of euphony are numerous, and carefully defined, forming that part of Sanskrit grammar which is termed सन्धि Sandhi, 'a holding together,' 'a junction;' or संहिता Saṁhitá, 'an association,' 'a conjunction;' either being derived from the verb compounded of the preposition सम् sam, 'cum,' and धा dhá, 'to have,' 'to hold.'

SECTION I.

Conjunction of vowels.

1. When a vowel terminating a word is followed by a similar vowel beginning another word, whether they both be short or both long, or one be short and one long, they combine into one long homogeneous vowel: thus

a with a makes ā; as, दैत्य Daityā + अरि ari = दैत्यारि Daityāri, 'a foe of the demons,' a name of Viṣṇu.

á with a makes á; as, सा sá + अगच्छत् āgachhat = सागच्छत् ságachhat, 'she went.'

i with i makes í; as, इति iti + इव iva = इतीव itíva, 'so indeed.'

í with í makes í; as, श्री Śrí + ईश íśa = श्रीश Śríśa, 'the lord of Śrí.'

u with u makes ú; as, भानु bhánu + उदय udaya = भानूदय bhánúdaya, 'sun-rise.'

ṛi with ṛi makes rí; as, नृ nṛi + ऋषि ṛishi = नृषि nṛishi, 'a man- (a mortal) sage.'

The concurrence of a final and initial लृ never perhaps takes place. लृ may however follow ऋ, and as they are considered as homogeneous, a long ऋ rí may be the result; as, होतृ hotṛi + लृकार lṛikára makes होतृकार 'the letter lṛi (a sort of

incantation) of the Hotri,' or officiating priest. The concurrence of च्, however, either with another च् or with ल, is not liable to any very strict rule, and the substitute may be either a short or long च्; as, होतृ with either च्कार or लकार may be either होतृकार or होतृकार.

2. If a word which ends in either अ a or आ á be followed by a word beginning with a different vowel, then a Guṇa element is substituted for both; that is, if अ or आ precedes इ or ई, the substitute is ए; if उ or ऊ, it is ओ; if च् or छ, it is अर्; if ल or लृ, अल्; as,

उप upa + इन्द्र Indra = उपेन्द्र Upendra, a name of Kṛishṇa.

यथा yathá + ईप्सितं ípsitam + यथेप्सितं yathepsitam, 'as desired.'

गङ्गा Gaṅgá + उदकम् udakam = गङ्गोदकम् Gaṅgodakam, 'Ganges water.'

मह maha + ऋषि ṛishi = महर्षि maharshi, 'a great sage.'

तव tava + लृकार lṛikára = तवलृकार tavalkára, 'thy letter लृ.'

3. If a word ends, as in the last case, with अ or आ, and is followed by one beginning with a diphthong, a Vṛiddhi letter is substituted for both; that is, if अ be followed by ए or ऐ, the substitute is ऐ; if by ओ or औ, it is औ; as,

कृष्ण Kṛishṇa + एकत्वं ekatwam = कृष्णैकत्वं Kṛishṇaikatwam, 'oneness with Kṛishṇa.'

विद्या vidyá + एव eva = विद्यैव vidyaiva, 'knowledge,' 'verily.'

देव deva + ऐश्वर्यं aishwaryam = देवैश्वर्यं devaishwaryam, 'the divinity of a god.'

अल्प alpa + ओजस् ojas = अल्पौजस् alpaujas, 'of little radiance.'

बाला bálá + औत्सुक्यं autsukyam = बालौत्सुक्यं bálautsukyam, 'the maiden's sorrow.'

There are some exceptions to these two last rules, which it may be convenient here to insert. With regard to these and to other anomalies and exceptions, however, it may be advis-

able once for all to recommend to the student, in an early stage of his studies, to content himself with a passing notice of them, and not allow them to divert his attention from the general rules. Familiar with the rules, he will find no difficulty in the occasional deviations from them which occur.

a. अक्ष aksha before ऊहिणी úhiñí makes अक्षौहिणी akshauhiñí, 'a large army,' instead of अक्षोहिणी, as it should do by rule 2.

b. When ईर् ír, a radical signifying 'go,' or any of its derivatives, follows the 'a' of स्व swa, the substitute is not 'e,' but 'ai;' as स्वैरं 'self-going,' 'independence;' स्वैरिणी 'an independent female servant,' i. e. not a slave.

c. Verbal derivatives from the roots इण् iñ, 'go,' and एध् edh, 'increase,' take the Vṛiddhi substitute after the vowel अ of a preposition; as, उप + एति = उपैति 'he approaches;' उप + एधते = उपैधते 'it increases.' In general, verbs beginning with ए or ओ retain their own vowel, and cause the elision of the final अ of a preposition; as, प्र before एजते makes प्रेजते 'he trembles;' प्र before ओषति makes प्रोषति 'he sprinkles.' The ओ which is evolved from उह, substituted for the व of वह vah, 'bear,' takes Vṛiddhi after the short 'a,' as विश्ववाह 'all-sustaining,' becomes in the acc. plur. विश्वौहः

d. Derivatives from इष् ish, 'go,' 'wish,' take the Vṛiddhi letter after the 'a' of प्र pra, as प्रैष praisha, 'a messenger;' so do those of ऊह úh, 'reason;' as प्रौढ praudha, 'proud,' 'arrogant.' ईष् ish, 'glean,' takes Guña after प्र, as प्रेष presha, 'a gleaner.'

e. Roots beginning with च् after a preposition ending in 'a,' substitute the Vṛiddhi form चार् ár, as उप + च्छति makes उपार्छति upárchchhati, 'approaches;' by rule 2. it should have been उपर्छति uparchchhati. The Vṛiddhi चार् is also substituted for an initial च् when the word it commences is compounded with a preceding word ending in 'a,' and having the sense of the instrumental case: thus सुख sukha and चृत rita may be joined together, as सुखार्त्ते sukhártta, 'affected by joy;' शीत śíta and चृत rita, as शीतार्त्ते śítártta, 'affected by cold.' If the first

member have not the sense of the instrumental case, the words combine agreeably to rule 2 ; as, परम parama and चृत rita make परमर्त्त paramartta, 'last-gone : ' the same if the first word retains the sign of the instrumental case, the words coalescing in virtue of their juxta-position, but not forming a compound : thus सुखेन + चृत makes सुखेनर्त्त sukhenartta.

f. The word चृण rîña doubled or preceded by प्र, वत्सतर, कमल, वसन, or दश, substitutes the Vṛiddhi syllable चार्, not the Guña चर्; as, चृणार्णि rîñárña, 'debt of a debt ;' प्रार्णि prárña, 'principal debt ;' वत्सतार्णि vatsatarárña, 'debt of a mule ;' वसनार्णि vasanárña, 'debt of a cloth ;' दशार्णि Daśárña, name of a country ; दशार्णि Daśárñá, name of a river, the Dosaron of Ptolemy.

g. Verbs formed from nouns beginning with चृ take either the Guña or Vṛiddhi substitute after the च् of a preposition : चृषभीयति ṛishabhíyati, 'he resembles or acts like a ṛishabha,' i. e. a bull, with प्र pra makes either प्रर्षभीयति or प्रार्षभीयति. So with an initial लृ, as प्रल्कारीयति or प्राल्कारीयति. When the initial is the long vowel चृ, either no coalescence takes place, or the change is to the Guña syllable ; as, उप and चृकारीयति make either उपचृकारीयति or उपर्कारीयति.

h. When चृ as the initial of a noun follows an inflected noun ending in a short vowel, it may remain unaltered, or follow rule 2 : thus मह and चृषि may make either महर्षि or महचृषि.

i. Verbs formed from nouns beginning with ए or ओ following a preposition ending in च्, either cause its elision, or substitute the Vṛiddhi letter ; as, उप and एडकीयति eḍakíyati make either उपेडकीयति or उपैडकीयति 'he is sheepish.'

k. When the particle एव, 'verily,' 'indeed,' is used to intimate uncertainty, it causes the elision of a preceding च् ; as, क्वा kwa and एव eva make क्वेव kweva in such a sentence as क्वेवभोक्ष्यसे 'Where will you dine ?' When certainty is affirmed, the combination follows rule 3 ; as, सखे त्वया सहैव भोक्ष्ये 'I shall certainly dine with you, my friend.'

l. The words ओतु otu, 'a cat,' and ओष्ठ oshṭha, 'the lip,' when compounded with a preceding word ending in अ, either follow rule 3, or cause the elision of the preceding vowel; as, स्थूल sthūla + ओतु = स्थूलौतु or स्थूलोतु 'a fat cat;' विम्ब vimba + ओष्ठ is either विम्बौष्ठ or विम्बोष्ठ 'cherry-lipped.' If the words coalesce without forming a new compound, the rule is adhered to: तव + ओष्ठ make तवौष्ठ 'the lip of thee.'

4. When a word ends with any simple vowel, (except अ or आ,) and is followed by a word that begins with a dissimilar vowel, or with a diphthong, the latter is unaltered, but the former is changed to its analogous semivowel: thus इ and ई are changed to य y, उ and ऊ to व v, कृ कृ to र r, and लृ लृ to ल l; as,

इति + आकर्ण्य = इत्याकर्ण्य ityákarṇya, 'thus having heard.'

चृजु + आयत = चृज्जायत r̥ijwáyata, 'simple-minded.'

भ्रातृ + अंश = भ्रात्रंश bhrátranśa, 'a brother's portion.'

लृ + अनुबन्ध = लनुबन्ध lanubandha, 'the adjunct (Anubandha) Lri.'

a. There are various rules for the correct orthography of words coalescing in this form, but they are amongst the inconveniences of Sanscrit grammar, and are little observed in practice: it is enough here to remark, that under them the first word may be also spelled इत्त्याकर्ण्य, इत्थ्याकर्ण्य, or इत्स्याकर्ण्य, doubling the first conjunct consonant, the second, or both. In general, however, the simplest form is used, unless the first of the conjunct consonants be र, when the second should be doubled; as, गौरी 'Gaurí' (the goddess) + अत्र 'here,' is most correctly written गौर्यत्र Gauryyatra. So also in uncompounded words the letter र doubles the consonant conjoined with it, as कर्त्ता karttá, कर्म karmma, धर्म dharmma, although it is not uncommon to omit the duplication in writing.

b. In some instances, when the words are not compounded,

and not inflected, a final simple vowel followed by a dissimilar vowel may either conform to the rule, may remain unaltered, or, if long, may be changed to its short vowel: thus चक्री chakrí + अत्र atra, 'The discus-armed (Vishñu), here!' may make either चक्रयत्र or चक्रि अत्र or चक्री अत्र. If a new compound be formed, the rule must be followed, and the semivowel substituted; as, हरि Hari + अर्थ artha makes हर्यर्थ Haryyārtha, 'the object of Hari:' and so it must if an inflective termination be added to the word to form a case, as गौर्या: Gauryyáh, 'of the goddess Gaurí.'

5. When a diphthong ending a word is followed by any vowel or diphthong—even though the latter be the same—beginning a word, the following syllables are severally substituted for the antecedent diphthong:

- For ए—अय् ay, as चे + अन makes चयन chayana, 'gathering.'
 — ऐ—आय् áy, as नै + अक makes नायक náyaka, 'a leader.'
 — ओ—अव् av, as विष्णो + ए = विष्णवे Vishñave, 'to Vishñu.'
 — औ—आव् áv, as पुत्रौ + इमौ = पुत्राविमौ putrávimau, 'these two children.'

a. These syllables may be substituted for diphthongs before य when it is the initial of the affix यत्, forming participial nouns in certain senses.

- जे from जि + यत् = जय्य jayya, 'what may be conquered.'
 भो from भू + यत् = भव्य bhavya, 'what may be' or 'is to be.'
 नौ + यत् = नाव्य náyva, relating to 'a ship,' 'naval.'

b. गो before यत् substitutes अत्र for the final, गव्य gavya, 'relating to a cow;' also before the affix यृति, as गव्यृति 'a measure;' but this is peculiar to the Vedas. In ordinary use, the words are गो यृति 'a measure of two kos.'

6. Concurrent heterogeneous ^{vowels & diphthongs} letters in some cases do not follow any of the preceding rules, or they follow them optionally; or one of the two vowels becomes quiescent, or is ejected.

These are termed प्रगृह्या *Pragrihyá*, literally 'what must be taken out,' 'excipienda.'

a. The finals ई ऊ and ए, when they are the terminations of nouns in the dual number, are unchanged before other vowels or diphthongs: हरी एतौ 'these two Haris;' भानू इमे 'these two suns;' अङ्गने अम् 'these two women.'

b. अमी the nom. plur. masc. of the pronoun अदस्, 'that,' does not coalesce with a following vowel: अमी ईशाः 'those lords.'

c. The उ of किमु may be unchanged, or may substitute the semivowel 'v' before a vowel, as किमु उक्तं or किमुक्तं 'What is said?'

d. ई or ऊ substituted, as they sometimes irregularly are, for the proper ending of the locative case, are unchanged, as सोमो गौरी अधिष्ठितः 'Soma relying on Gaurí:' गौरी for गौर्याम्.

e. Prolated vowels, pluta, are incapable of combination: एहि कृष्ण अत्र 'Come, Kṛishṇa (as if in calling), here.'

f. ए and ओ being the terminations of an inflected word, cause a following अ to be ejected; its elision is however usually denoted by a peculiar character; as, अग्नेऽत्र 'O fire! here.' विष्णोऽत्र 'O Vishṇu! here.'

g. The ओ of गो is subject to various modifications before अ: both may be unchanged, अ may be elided, or ओ may be changed to अव *ava*: thus गो and अग्रं make गो अग्रं, गोऽग्रं, or गवाग्रं. ओ is changed to अव *ava* before अक्ष and इन्द्र, making by rules 1. and 2. गवाक्ष 'a lattice,' and गवेन्द्र a name of Kṛishṇa; also before ईश, making गवेशः; or it may be changed before this word to अव् *av*, by rule 5, regularly making गवीश 'lord of kine.'

h. When the short vowel अ is followed by the sacred monosyllable ओम् *Om*, or by the preposition आ compounded with a verb, it is rejected: thus शिवाय + ओम् becomes सिवायोन्नमः 'Adoration (*Om*) to S'iva!' and शिव + एहि (from आ + इहि) makes शिवेहि 'O S'iva, come!'

i. Particles, when single vowels, are not changed before other vowels; as, इ इन्द्र—उ उमेश 'O Indra! O lord of Umá!' आ is an exception, if it implies diminution: आ + उष्णं makes ओष्णं oshñam, 'a little warm.' As an interjection it is unchanged: आ एवं 'Ah, indeed!' The final ओ of a particle is unchanged: अहो ईशा: 'Ho, deities.'

k. The final ओ of a vocative case takes various forms before the particle इति; as, विष्णो इति, विष्ण इति, or विष्णविति.

l. In a particular class of compound words the initial of the second word is preserved, and the last vowel of the preceding word is rejected; in one case, along with the consonant by which it is followed: thus

शक + अन्धु = शकन्धु śakandhu, 'a sort of potherb.'

कर्क + अन्धु = कर्कन्धु karkandhu, 'the jujube.'

लाङ्गल + ईशा = लाङ्गलीशा lāngalísá, 'the handle of a plough.'

मार्त्त + अण्ड = मार्त्तण्ड mārtañḍa, 'the sun.'

मनस् + ईषा = मनीषा maníshá, 'intellect.'

SECTION II.

Combination of consonants.

We must now recollect the distinction which has been pointed out (p. 7) with regard to the two classes of consonants, as hard or surd, and soft or sonant; as, in addition to such rules as affect peculiar letters, there are one or two general rules which it will be of great use to bear in mind.

7. When two consonants come together, and are affected by no special rule, there will be no change, if they are both hard or both soft; but if they are of different enunciation, and one is hard, and the other is soft, then the first of the two must be changed to a letter of the same quality as the second, which will be the hard or soft letter of the class to which it belongs; as, क to ग, or ग to क; च to ज, or ज to च; ट to ड or ड to ट; त to द or द to त; प to ब or ब to प. The further exemplification of this rule may thus be stated:—

a. If the consonants be both hard, there is no change:

thus, before the termination सु, the nouns sarvaśak, harit, ap, retain their finals, as सर्वशक्सु, हरित्सु, अप्सु. वाक् before पति is वाक्पति 'lord of speech.'

b. If both are soft, there is no change: अद् before भिस् is अद्भिः adbhih, 'by waters.'

c. A hard before a soft consonant must be changed to a soft consonant of its own class: thus भगवत् गीता 'the song of the lord,' becomes भगवद्गीता bhagavad-gīta, 't' being changed to 'd:' अप् before ज changes its final to ब, and becomes अब्ज, 'water-born,' 'a lotus.'

d. A soft consonant before a hard consonant must be changed to the hard consonant of its own class: भिद्, 'to break,' before तव्य changes द to त, भेत्तव्य 'to be broken;' so it does before सु, and गोत्रभिद् becomes गोत्रभित्सु 'in the destroyers of races.'

8. If the antecedent consonant be an aspirated letter, it is not only modified by the preceding rule, but whatever form it takes it is the unaspirated letter; an aspirate cannot precede an unaspirated letter, nor can two aspirated consonants come together. Thus in the combination दधि + अत्र dadhi-atra, where by rule 4. it makes दध्यत्र dadhyatra, and by the following remark a. the ध dh may be doubled, the duplication requires that the first member shall be unaspirated, and the word must be written, not दध्यत्र dadhdhyatra, but दद्धत्र daddhyatra: so क्रुध and ध become क्रुद्ध; लभ and ध, लब्ध; ककुभ् and भिस्, ककुब्धि; and चित्रलिस् and भ्याम्, चित्रलिग्भ्याम्, the स्, which is a hard letter, being first changed to the unaspirated क, and क being changed to ग before the soft aspirate भ.

9. A hard consonant, when final, is changed to a soft consonant; and a final aspirated consonant, to an unaspirated: thus, वाक् becomes वाग्; and चित्रलिस्, चित्रलिग्.

When however it occurs before a pause, that is, when not followed immediately by any letter, the change to a soft consonant is optional: thus the nom. sing. of वाक् is either वाक् or वाग्; of चित्रलिस्, चित्रलिक् or -लिग्.

10. Final hard consonants, followed by words beginning with vowels, are changed to soft (the vowels being soft or sonant letters); as, वाक् + ईश becomes वागीश Vágíśa, 'god of speech,' a name of Vrihaspati; not 'the god of wine,' as Sir Wm. Jones conjectured, from the accidental resemblance of Vágíśa and Bacchus.

When hard and aspirated consonants are followed by the terminations of the cases which open with vowels, they are no longer regarded as final, and are therefore not subject to change: सर्वशक् makes सर्वशकौ—सर्वशका; चित्रलिख्, चित्रलिखौ—चित्रलिखे &c.

11. A consonant of the dental class, त थ द ध न, preceding a consonant of the palatal class, च छ ज झ ञ श, or of the cerebral class, ट ठ ड ढ ण, but excepting the sibilant (ष), is changed to the corresponding letter of that class; that is, त थ are changed to च or ट; द ध to ज or ड; and न to ञ or ण.

सत् + चित् = सच्चित् 'pure reason.'

तद् + जीव = तज्जीव 'that life.'

तत् + श्रुत्वा = तच्छ्रुत्वा 'having heard that.'

शार्ङ्गिन् + जय = शार्ङ्गिञ्जय a name of Vishṇu.

तत् + टीका = तट्टीका 'a comment on that.'

चक्रिन् + दौकसे = चक्रिणदौकसे 'O discus-armed! thou goest.'

Before the ^{Palatal} cerebral sibilant, the dentals are unchanged, as सन् षष्ठ 'being the sixth.'

12. Dentals are also changed to cerebrals, when following cerebrals; as, the affix तृच् with the verb पिष्, 'to grind,' forms पेष्टृ peshṭṛi, 'a grinder.' They are not so changed when they are radical letters, as षट् ते 'they six.'

13. Dental consonants before the letter ल are changed to ल; as, तत् + लिखति = तल्लिखति 'he writes that;' भवान् + लिखति makes भवाल्लिखति; as σὺν and λέγω make συλλέγω. A peculiar mark is sometimes inserted to denote the change of the nasal, as भवौल्लिखति.

14. A nasal of the same class may be substituted for any

final consonant, except र or ह, before a word beginning with a nasal; as,

वाक् + नयति = वाङ् नयति vāṅ nayati, 'speech guides.'

षट् + नवति = षष्टवति shaṣṭhavati, 'ninety-six.'

षट् + मास = षण्मास shaṣmāsa, 'six months.'

एतत् + मुरारि = एतन्मुरारि Etan-Murāri, 'that Vishṇu.'

a. This rule does not preclude the operation of the general rule, by which concurrent consonants must be assimilated; it only makes it optional: thus for वाक् नयति we may also write वाग् नयति; and for एतत् मुरारि, एतन्मुरारि; the nasals being sonants.

b. The rule is absolute in one case, when the following word is a technical affix; such as मय, implying, when conjoined with nouns, 'consisting of;' and मात्र, implying 'so much,' 'merely;' as, वाक् with मय makes only वाङ्मय vāṅmaya, 'made of speech,' 'eloquent;' and तत् with मात्र is तन्मात्र tanmātra, 'merely that,' 'a primary element.'

15. न is changed to ण in the genitive case of षट् 'six;' also in the words नवति and नगरी after षट्; as, षष्ठां shaṣṭhām, षष्टवति shaṣṭhavati, षष्ठगरी shaṣṭhagārī; the ट of षट् being changed to ण by rule 14.

16. Before a sibilant, ऊ and ए may insert respectively the letters क and ट; as, प्राङ् before षष्ठ makes प्राङ् क षष्ठ or प्राङ् छष्ठ 'sixth anterior,' and सुगण् + षष्ठ = सुगण् ट षष्ठ 'sixth numerator:' and ट or ड or न, before the dental sibilant, may insert the dental त; as, मधुलिट् सहते or मधुलिट् त्सहते 'the bee endures;' and सन् सः or सन त् सः 'he being.'

17. The nasals ऊ ए न, terminating a word, when preceded by a short vowel, and followed by any vowel as the initial of a subsequent word, may be doubled; as,

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते 'he sits facing the west.'

सुगण् + ईश = सुगणीश 'the lord of an excellent class.'

राजन् + इति = राजन्निति 'O king! thus.'

18. न following ञ् immediately, or र or ष either immedi-

ately or separated by an intervening guttural or labial consonant, a vowel, ष, व, ह, Visarga, or Anuswára deduced from न or म, is changed to ण; as, ऋन becomes ऋण 'debt;' परि + नत = परिणत 'bowed.' If final it is unchanged, as गुरुन्.

19. A final म terminating an inflected word may be changed to Anuswára before a consonant; as, for हरिम् read हरिं वन्दे 'I salute Hari;' so for तम् read तं हसति 'he laughs at him.' Before राज् the final of सम् is unalterable; as, सम्राज् 'a universal monarch.' It is unchanged before a vowel; as, अहमागतः 'I (am) come.'

20. म is optionally changed to Anuswára before ह in conjunction with म, as किम् or किं झलयति; but Anuswára derived from म may become य, ल, or व, before ह combined with these semivowels severally; as, किं or किय् झ, किं or किल् ह्यादयति, किं or किव् झलयति. It may become न before ह combined with न, as किं or किन् हुते.

21. Anuswára followed by any consonant, except the semivowels, sibilants, and ह, is changed, if in the middle of a word, to the nasal of that class to which the consonant following it belongs: चं + कित = अङ्कित 'marked;' चं + चित = अक्षित 'worshipped.'

a. If it be the final of an inflected word, the change is optional; as, अहम् + कार = अहंकार or अहङ्कार 'egoism;' त्वं or त्वङ्करोषि 'thou doest;' त्वं or त्वन् ददासि 'thou givest.'

b. If the following consonant be a semivowel, the Anuswára may be optionally changed to the nasal form of the semivowel, which is denoted by a peculiar mark above it; as, संयम or सँयम 'restraint;' यंलोकं or यँलोकं 'to what world;' संवत्सर or सँवत्सर 'a year.'

22. Anuswára may be substituted for a medial न or म, when followed by a sibilant; as, धनूंषि 'bows;' यशांसि 'reputations;' कंस a proper name.

23. A final य् or व् preceded by अ or आ may be dropped before any letter except a hard consonant or a sibilant, as ते becoming तय् by rule 5. before आगता: makes त आगता: 'they

are come :’ so तौ changed to ताष् before इसौ becomes ता इसौ ‘those two.’

24. When श follows any consonant, except a semivowel, a nasal, or a sibilant, it is changed to छ; as, तद् + शिव Siva = तच्छिव tach-chhiva, ‘that, Siva.’

For by rule 11. द has been changed, before the palatal छ, to the analogous palatal ज; but the soft consonant ज, again, has been changed to the hard consonant च, before the hard consonant छ.

25. When followed by शम्भु, a final न may interpose the letter त, making सन् त् शम्भु; but by the preceding rule श is changed to छ; and by rule 11. त will then be changed to च, and न to ञ, and the compound will be सञ्छम्भु. By a subsequent rule, however, the terminating letter of the conjunct ञ् may be rejected, and the word will finally be सञ्छम्भु.

26. The augment त् may be inserted after a word ending in a short vowel, before one beginning with छ, as शिव त् छाया; but as त must be changed to च in such a position, the form is शिवच्छाया ‘the shadow of Siva.’

a. The same augment त् is optionally inserted after a long vowel, whether medial or final; as, लक्ष्मीच्छाया or लक्ष्मीच्छाया ‘the shadow of Lakshmí;’ मूर्ख or मूर्च्छ ‘a barbarian.’

b. It is also inserted optionally after the particles आङ् and माङ् (leaving आ and मा) prefixed to verbal inflexions or derivatives beginning with छ (त is in like manner changed to च); as, आच्छादयति or आच्छादयति ‘he covers;’ माच्छिदत् or माच्छिदत् ‘let him not divide.’

27. य is changed to क before स, as दृष् for दृश्, ‘see,’ makes with स्यति, दृक्ष्यति ‘will see:’ (for स after a guttural becomes ष, and क and ष form the compound ष्.)

28. Before a palatal consonant, including श, the dental स is changed to ष; and before a cerebral, including ष, it is changed to ष; as, रामस् + चिनोति = रामश्चिनोति ‘Ráma gathers;’ रामस् + शेते = रामश्शेते ‘Ráma sleeps;’ रामस् + टीकते = रामष्टीकते ‘Ráma goes;’ रामस् + षष्ठ = रामष्षष्ठ ‘Ráma, sixth.’

29. स, not being final, is changed to ष after any vowel except अ or आ, a guttural consonant, a semivowel, and ह, though the augment न, Visarga, or a sibilant intervene; thus धनुस् becomes in the plural, धनूंषि 'bows;' and शिवे and सु make शिवेषु 'in' or 'on Sivas.'

30. When स in the verbs स्था 'to stay,' and स्तम्भ 'to stop,' and their derivatives, is preceded by the preposition उद्, it is rejected; and as the final द becomes the hard consonant त before a hard consonant, then उद् + स्थान = उत्थान 'uprising,' and उद् + स्तम्भन = उत्तम्भन 'upholding.'

31. When ह follows any consonant, except a nasal, semi-vowel, or sibilant, the aspirate of the preceding letter may be substituted for it, that letter, if a hard consonant, being first changed to its corresponding soft letter; as, वाक् + हरति becomes first वाग् + हरति, and then वाग्हरति 'speech seizes.'

32. ह when final, or before any consonant except a nasal or a semivowel, is changed to ढ, as मधुलिह, 'a bee,' becomes मधुलिह्; such a ढ is changed to क before स, as दढ् for दह, 'burn,' makes with स्यति, दहस्यति 'will burn.'

33. Any consonant may be optionally doubled after र or ह preceded by a vowel; as, अर्के or अर्क्के 'the sun;' वह्नि or वह्निह् 'fire.'

34. Any consonant, except ह, followed by a consonant, may be doubled; as, पुत् + र may be पुत्त, 'a son;' मित्र् + र may be मित्र्त्त 'a friend.'

a. But when three or more consonants are joined together, by virtue of a grammatical rule, one or more of the intermediate ones, if similar, may be rejected; therefore पुत्त and मित्र्त्त are more usually written पुत्र and मित्र.

b. A semivowel following any consonant, except a semivowel, a sibilant, अ, or ह, may be doubled; as, आदित्य or आदित्य्य 'the sun.'

c. But when two semivowels are preceded by a different consonant, one of them may be rejected; so आदित्य becomes आदित्य, as before.

35. When a conjunct consonant is final, whether terminating a syllable or a word, the second member is rejected, as खन्, 'a lame man,' becomes खन्; and हिन्, 'what injures,' हिन्: so after nouns ending in consonants, the sign of the nominative case स is rejected, as पतन्, 'going,' not पतन्स्.

If the preceding letter be र the final is retained, as उज्ज् 'strong;' but not if the second member be a sibilant, as चिकीर्ष्, 'who wishes to do,' becomes चिकीर्.

There are other rules affecting the mode of combining consonants, and the changes to which the combinations are subject; but their validity is matter of dispute: accordingly, as different rules are followed, the derivatives of the compound of सम् 'cum,' and कृ 'to make,' may be written in a variety of manners: संस्कृता, for instance, may be written in a hundred and eight ways. These are, however, matters merely of ortho-epical conceit, and in practice the simplest spelling, consistent with the essential elements of a word, is to be preferred.

36. When a word ending with र is followed by one beginning with र, one is rejected, and the preceding vowel, if short, is made long; as, पुनर + रमते = पुनारमते 'he again sports;' निर + रक्त = नीरक्त 'unimpassioned.'

SECTION III.

Changes of Visarga.

As preliminary to the rules for those changes to which the soft aspirate termed Visarga is subject, it may be useful to premise, that they contemplate the reciprocal equivalency of (:) Visarga, स, and र; these signs being, according to circumstances, mutually interchangeable. There are, as is well known, indications of similar reciprocity in the classical languages. The Greek ἑξ, ἑπτα, ἄλς, become in Latin, sex, septem, sal. In the older Latin writers a final 's' was commonly elided, at least for prosodial purposes; and Pott suggests that its place may have been supplied by something like

Visarga. Lucilius, according to Quintilian, wrote “Serenu’ fuit et dignu’ loco;” and Cicero observes, “Plures antiquorum sic locutos.” The substitution of ‘r’ for ‘s’ was also common in Latin, and arbor, labor, clamor, were originally written arbos, labos, clamos. The ‘s’ was also sometimes preserved in the nominative, but changed in other inflexions, as flos, floris, and the like. r for s
s for r

The meaning of Visarga विसर्ग is literally ‘abandoning,’ ‘ejecting;’ and that of its synonyme विसर्जनीय Visarjjaníya is ‘that which may’ or ‘is to be ejected, or abandoned.’ It has been a question, therefore, whether the symbol to which it is applied (:) be a simple mark of elision, a kind of apostrophe, or whether it designates a sound. It would be out of place to discuss the question at present. It is usually considered to denote a very soft and almost imperceptible breathing, and it is sufficient for our purpose so to regard it. Visarga mark
of elision

37. A final स् is changed to Visarga : रामस् Rámas becomes रामः Rámah; and रामैस् Rámais, रामैः Ramaih. final स् becomes Visarga

38. Before a hard consonant Visarga again becomes सः विष्णु + त्राता = विष्णुस्त्राता ‘Vishñu the preserver.’ Before a hard consonant Visarga becomes सः

a. It is not so changed before a hard letter followed by a sibilant, as कः त्सरु, ‘Which (is) the sword-hilt?’ 1. except a sibilant

b. Before a sibilant the change is optional, as रामः शेते or रामश्शेते. (The dental sibilant is changed to the sibilant of the class of the consonant by which it is followed: see rule 28.) 2. before a sibilant

c. Before the hard consonants of the guttural and labial classes, Visarga may be unchanged: कः करोति ‘who does;’ सः पचति ‘he cooks.’ 3. before hard consonants

d. Before these letters a different sign ः called Arddha-visarga, ‘a half Visarga,’ is sometimes used, as कः करोति, कः पचति. The sign before a guttural is described as जीह्वामूलीय ‘proceeding from the root of the tongue;’ and before a labial, उपध्मानीय ‘to be gently blown or aspirated.’ Modifications of aspiration are no doubt intended, which might have been of consequence when the language was spoken, but are now of no importance. 4. Arddha-visarga

e. The permanence of Visarga before क is liable to exception, and it is changed to स before, 1. the pronoun क, as कक्कः 'quisquis;' 2. the affix क, as यशस्क 'famous;' and the particles कल्प and काम्य, as यशस्कल्प 'of little fame;' यशस्काम्य 'desirous of fame.' It is also changed before याश, as पशस्पाश 'of slight renown.'

f. But it is not changed before कल्प, if that follows an indeclinable word; as, प्रातः कल्प 'nigh to morning;' nor before काम्य, if it be derived from a radical final; thus गिर् makes गीः 'speech,' whence गोः काम्य 'desirous of speech.'

g. It is changed before verbs and verbal derivatives commencing with क when compounded with नमः, पुरः, आवीः, and दुः; as, नमस्कार 'salutation;' पुरस्करोति 'he places before;' आविष्कृत 'manifested;' दुष्कृति 'evil-doing.'

h. The numerals द्विः त्रिः and चतुः change Visarga to स before क, as द्विष्करोति, त्रिष्करोति, चतुष्करोति, 'he makes two, three, four.' But if repetition is implied, the change is optional, as द्विःकरोति or द्विष्करोति 'he does (any thing) twice.'

i. तिरः optionally changes its final, as तिरः कार or तिरस्कार 'abuse.'

j. निर् becoming निः also optionally changes Visarga to स before क, as निः कासित or निष्कासित 'expelled.'

k. Visarga is changed to स after सर्पिः compounded with the particles कल्प and पाश, as सर्पिष्कल्प, सर्पिष्पाश, 'a little butter.'

l. It is changed after अधः and शिरः compounded with पद, as अधस्पद 'foot below;' शिरस्पद 'foot on the top.' If the words are uncompounded, the change does not take place, as अधः पद, शिरः पद.

39. The letter र (in technical grammar called रु ru, to distinguish it from the mere alphabetical sign) is substituted for Visarga after any vowel except अ or आ, and before a vowel or a soft consonant; as, गुणैः उपेत becomes गुणैरुपेत 'endowed with qualities;' अग्निः दहति = अग्निर् दहति 'fire burns;' नौर्याति 'the boat goes;' शम्भुर्हरति 'Sambhu takes.'

40. If the Visarga be preceded by **ञ**, and the initial of the word following be **ञ**, or a soft consonant, **उ** is substituted in place of **र**, and **उ** with the penultimate **ञ** forms the final diphthong **ओ**; as, **कः अत्र** makes **कोऽत्र** 'Who here?' **कः गतः** makes **को गतः** 'Who (is) gone?'

a. An initial **ञ** following **ओ** so formed is rejected, but its place is marked by the sign **s**. See rule 6. f.

b. **मनस्** changed by rule 37. to **मनः** becomes by this rule **मनो** in such compounds as **मनोज**, **मनोभव**, 'mind-born;' **मनोरम** 'mind-delighting.'

41. After the short vowel **अ**, and before any vowel except **अ**, Visarga may be changed to **य्**, which by rule 23. may be rejected; as, **देवः** and **आस्ते** become **देवयास्ते** or **देव आस्ते** 'a god sits;' **देवः** and **इन्द्र** become **देवयिन्द्रः** or **देव इन्द्रः** 'the god Indra;' **नलः उवाच** 'Nalah spoke,' makes **नलयुवाच** or more commonly **नल उवाच**.

42. After the long vowel **आ**, and before any vowel or soft consonant, **य्** is substituted for Visarga; it is optionally rejected before the vowels, absolutely before the consonants; as, **देवाः अत्र** make **देवायत्र** or **देवा अत्र** 'the gods (are) here;' **देवाः** and **नम्याः** make **देवा नम्याः** 'the gods are to be revered;' **देव्याः अभिहितं**, said of **Devī**, makes **देव्यायभिहितं** or **देव्या अभिहितं**; **श्रियाः माला**, 'the garland of **Srī**,' makes **श्रिया माला**.

a. After the interjections **भोस्**, **भगोस्**, **अघोस्**, the Visarga, to which the final is changed, is said to be again changed to **य्**, which is ejected before a vowel or soft consonant; as, **भो इन्द्र** 'O Indra!' **भगो देव** 'O god!'

43. Visarga substituted for a radical final **र** may become **र** again before a vowel or a soft consonant; as, **प्रातः** for **प्रातर्** + **अत्र** becomes **प्रातरत्र** 'the dawn (is) here.'

a. Such a Visarga may also optionally become **र** again before a hard consonant; as, **गीः** for **गिर्** before **पति** may make **गीर्ष्यति** 'lord of speech,' or, by rule 38, **गीष्यति**, Visarga being changed to **स**.

b. Visarga substituted for the final of **अहर्** for **अहन्** 'a day,'

becomes र again before any consonant except र and भ; as, अहर्षति 'lord of day;' अहर्गण 'a number of days.' Before र and भ, उ is substituted for it; as, अहोरात्र 'day and night;' अहोभिः 'by days.'

44. Visarga is substituted for a final न, except in the word प्रशान्, before a hard consonant of the palatal, cerebral, and dental classes, if followed by a vowel, a semivowel, or a nasal. Anuswára is prefixed to the sibilant to which by rule 38. Visarga is changed; as, शार्ङ्गिन् + छिन्धि becomes शार्ङ्गिंश्छिन्धि 'O bow-armed, cut!' राजन् + तर = राजंस्तर 'O king, cross!' but प्रशान् चिनोतु 'let the quiet man collect.'

a. Before प the substitution is optional, and the Visarga does not become a sibilant, as by rule 38. c, but may or may not substitute the Arddha-visarga: नृन् पाहि 'cherish men,' is therefore written, नृन्पाहि, नृः पाहि, or नृꣳ पाहि, also with a mark denoting the Visarga to be nasal, as नृँः पाहि, or नृँꣳ पाहि.

b. सम् in combination with कृ and its derivatives, the word कान् repeated, and पुम् derived from पुंस् prefixed to a word beginning with a hard consonant, insert the augment स्, in which case Visarga is said to be substituted for their proper finals, preceded by Anuswára, and changed before स् to स्ः सम् before कार therefore becomes संस् स्कार; कान् before कान्, कांस् स्कान्; and पुम् before कोकिल, पुंस् स्कोकिल. By clause a. of rule 34, however, one of the sibilants is rejected, leaving संस्कार 'initiation;' कांस्कान् 'whom! whom!' and पुंस्कोकिल 'a male koil (Indian cuckoo).'

45. The Visarga which is the sign of the masculine nominative of the pronouns तद् and एतद्, or सः 'he,' एषः 'that person,' is commonly dropped before a consonant; as, स चरति 'he goes;' स ददाति, 'he gives;' एष विष्णुः 'that Vishṇu;' but not if the negative अ is prefixed, as असः शिवः 'not that Śiva.'

a. In verse, for the convenience of the metre, स not only rejects the Visarga, but allows the final अ to be conjoined with a following vowel, by the rules of vowel-Sandhi; as, सेन्द्रो राजा जयति, 'that Indra the king conquers,' for स इन्द्रः; so सैष

दाशरथी रामः, 'that very Rāma, the son of Daśaratha,' for स एषः.

CHAPTER III.

DECLENSION.

SECTION I.

General rules.

46. Most nouns in the Sanskrit language are declinable in one or more of three genders. They admit, with very few exceptions, of three numbers, singular, dual, and plural; and of seven cases in each number; 1. the nominative, 2. accusative, 3. instrumental, 4. dative, 5. ablative, 6. genitive, 7. locative: of these it may be remarked, that the third or instrumental has the sense of 'by' or 'with;' the ablative, 'from;' and the locative, 'in' or 'on:' the rest have the usual powers.

47. Inflection, whether of declension or conjugation, is contrived by the Sanskrit grammarians on the same principle. It consists of two parts; 1. the Anga, 'body,' or inflective base, that is, the word itself; and, 2. of certain particles, which, being attached to the base, complete the inflected word. The inflectional terminations of conjugation will be hereafter specified. We are concerned at present with those of declension only.

48. The inflectional terminations of nouns are twenty-one; some of them are repetitions: they are attached to the inflective base in each of the seven cases of the three numbers, and are as follows:

Lat. us. is	nom.	सि	सौ	जम्	
	acc.	अम्	औ	शम्	
	instr.	टा	भ्यां	भिस्	
	dat.	डे	भ्यां	भ्यस्	
	abl.	इसि	भ्यां	भ्यस्	
	gen.	इस्	ओस्	आम्	
	loc.	डि	ओस्	सुप्	

The vocative has no separate termination, being considered as a modification only of the nominative.

49. Now of these inflectional terminations it is to be remarked, that some of the letters serve only to form syllables, and facilitate enunciation: they are rejected, therefore, when those letters which are essential are applied to the base. These auxiliary letters are the इ of सि; the ज् of जस्; the श् of शस्; the ट् of टा; the ऊ of the terminations ऊ, ऊसि (in which also इ is subordinate), ऊस्, and ऊः; and the ष of सुप्. It is also to be recollected, that by rule 37. a final स् is changed to Visarga. The actual terminations therefore will be,

m.	nom. :	औ	अः
am.	acc. सं	औ	अः
i.	instr. आ	भ्यां	भिः
e.	dat. ए	भ्यां	भ्यः
ab.	abl. अः	भ्यां	भ्यः
gen.	अः	ओः	आम्
loc.	इ	ओः	सु

50. In applying these terminations to the final letter of the inflective base, a recollection must be preserved of the modifications which that final letter must undergo, whether it be a vowel or a consonant, before the initial letters of the terminations; as in the following example:

²¹⁶
नाव. नौ 'navis,' 'a ship.'

nom.	नौः	नावौ	नावः
acc.	नावं	नावौ	नावः
instr.	नावा	नौभ्यां	नौभिः
dat.	नावे	नौभ्यां	नौभ्यः
abl.	नावः	नौभ्यां	नौभ्यः
gen.	नावः	नावोः	नावां
loc.	नावि	नावोः	नौषु

It will be observed, that before the consonants, the word नौ is unchanged; before the vowels, औ becomes आव् by rule 5. The स of सु is changed after औ to ष by rule 29.

It is worth while to pause for a moment upon this scheme of inflectional terminations, and to understand it fully, as it furnishes a useful clue to all the varieties of nominal inflexion which follow. If it were rigidly applied, nothing would be so simple as Sanskrit declension; and even as it is, we are authorized to affirm that there is but one general declension in Sanskrit grammar. There are however various modifications, both of the bases and of the terminations, in the individual nouns, which render it convenient to divide them into classes; and no arrangement admits of more ready reference than that which classes them according to their final letters; first, as they are vowels or consonants; and secondly, according to the letter or class of letters in each of those two divisions.

SECTION II.

Nouns ending in vowels.

CLASS I. Nouns ending in अ and आ.

51. Nouns ending in अ form by far the most numerous class of nouns, and commonly admit of three genders, forming the feminine by adding आ; as, masc. शिव Siva, the god; fem. शिवा the goddess Siva.

52. In forming the inflexions of all nouns, such changes as may occur are of two descriptions; 1. those affecting the base, 2. those affecting the termination.

53. Nouns ending in अ substitute आ for the final before य substituted for ए in the dat. sing.; before the dual termination भ्यां; and before the augment न, in the genitive case plural, and in the nominative and accusative plural neuter. They substitute ए for their final अ before ओस् in the dual, and भ्यस् and सु in the plural. They insert न before the signs of the genitive case plural, and the nominative and accusative plural neuter. The feminine noun changes आ to ए before the आ of the instrumental case singular, the ओस् of the dual, and in the

vocative case; and inserts या before the four last cases of the singular, and न् before चाम् in the gen. plural.

54. Nouns in च substitute other terminations for those of the scheme, in some of the cases: thus,

Singular.				Plural.			
acc.	म्	for	चम्	acc.	न्	for	स्
instr.	इन्	—	टा	instr.	ऐस्	—	भिस्
dat.	य	—	डे				
abl.	चात्	—	डसि				
gen.	स्य	—	डस्				

a. The feminine noun substitutes ई for औ in the nom. and acc. dual, and चाम् for डि in the locative case sing.

b. The neuter substitutes in the three numbers of the nom. and accus. severally म् ई इ, the latter with न prefixed, as नि, in place of the terminations of the masculine: in all the other cases it adopts the terminations of the masculine.

55. We are now prepared to understand the construction of the following forms of शिव, bearing in mind the alterations dependent upon the laws of combination, in joining the inflectional terminations to the inflective base.

Masc. शिव Śiva the deity.

nom.	शिवः	शिवौ	शिवाः	Śiva, &c.
acc.	शिवं	शिवौ	शिवान्	Śiva, &c.
instr.	शिवेन	शिवाभ्यां	शिवैः	By or with Śiva, &c.
dat.	शिवाय	शिवाभ्यां	शिवेभ्यः	To Śiva, &c.
abl.	शिवात्	शिवाभ्यां	शिवेभ्यः	From Śiva, &c.
gen.	शिवस्य	शिवयोः	शिवानां	Of Śiva, &c.
loc.	शिवे	शिवयोः	शिवेषु	In or on Śiva, &c.
voc.	शिव	शिवौ	शिवाः	O Śiva! &c.

Fem. शिवा the goddess Śivā.

nom.	शिवा	शिवे	शिवाः
acc.	शिवां	शिवे	शिवाः
instr.	शिवया	शिवाभ्यां	शिवाभिः

dat.	शिवायै	शिवाभ्यां	शिवाभ्यः
abl.	शिवायाः	शिवाभ्यां	शिवाभ्यः
gen.	शिवायाः	शिवयोः	शिवानां
loc.	शिवायां	शिवयोः	शिवासु
voc.	शिवे	शिवे	शिवाः

Neuter शिव 'auspicious.'

Nom. and accus. शिवं शिवे शिवानि.

The rest as the masculine.

a. Other nouns declinable on the above models are,

Masculine.	Feminine.	Neuter.
अश्वः a horse	अङ्गना a woman	अण्डं an egg
आकाशः the sky	आशा hope	आसनं a seat
उष्ट्रः a camel	इच्छा wish	इन्द्रियं an organ of sense
काकः a crow	कन्या a girl	कुलं a family
गुणः a quality	ग्रीवा the neck	गृहं a house
चन्द्रः the moon	चन्द्रिका moonlight	छत्रं an umbrella
ज्वरः fever	जरा decay	जलं water
तर्कः reasoning	तारा a star	तीरं a shore
देवः a god	दोला a swing	दुःखं pain
धर्मः virtue	धारा an edge	धनं wealth
नखः a nail	नासा the nose	नृत्यं dancing
पर्वतः a mountain	पूजा worship	पत्रं a leaf
मत्स्यः a fish	भार्या a wife	मूलं a root
यज्ञः sacrifice	माला a garland	यौवनं youth
रसः flavour	रक्षा preserving	रक्तं blood
लोहः iron	लज्जा modesty	लवणं salt
वक्रः a crane	वीणा a lute	वनं a wood
शृगालः a jackall	शोभा beauty	शास्त्रं a scripture
समुद्रः the ocean	सभा an assembly	सूत्रं a rule
हस्तः the hand	हिंसा injury	हिमं frost

b. Many adjectives and participles declinable in the three genders belong to this class.

c. The feminine nouns अम्ना, अम्ना, अम्ना, signifying chiefly

in poetic language 'mother,' make their vocatives अम्, अम्, अम्. If the penultimate be not a conjunct consonant, other synonymes follow the usual form, as हे अम्बिके, अम्बाले, अम्बाडे, 'O mother!'

56. Besides those nouns which are formed from masculine nouns in अ, by adding, as it is said, the feminine ending टाप्, that is, आ, there are nouns derived immediately from verbs ending in आ, as पा, मा, ध्या, and the like, in which the final आ is an essential, not an accidental letter. Such nouns admit of a variety of gender. The declension of the masculine and feminine noun is the same. In the neuter the final is made short, and the word is declined like शिवं.

57. Nouns in आ, then, in which the final is a radical letter, combine with the terminations of the nominative case, and with those of the singular and dual accusative, agreeably to the laws of Sandhi. In the accusative plural and the following cases the final आ is cut off before the vowel terminations, and they are affixed at once to the word, as if it ended in a consonant: before the consonantal terminations there is no change; as,

Masc. and fem. विश्वपा 'all-preserving.'

nom.	विश्वपाः	विश्वपौ	विश्वपाः
acc.	विश्वपां	—	विश्वपः
instr.	विश्वपा	विश्वपाभ्यां	विश्वपाभिः
dat.	विश्वपे	—	विश्वपाभ्यः
abl.	विश्वपः	—	—
gen.	—	विश्वपोः	विश्वपां
loc.	विश्वपि	—	विश्वपासु
voc.	विश्वपा &c.		

So सोमपा 'who drinks the soma juice;' शङ्खध्मा 'a shell-blower.'

58. The word हाहा, the name of an inferior divinity, a Gandharba, is considered as a primitive, and is inflected therefore throughout without any elision of the final, which combines with the vowel terminations agreeably to the rules of Sandhi, and is consequently in every way regularly declined.

nom.	हाहाः	हाहौ	हाहाः
acc.	हाहां	—	हाहाः or हाहान्
instr.	हाहा	हाहाभ्यां	हाहाभिः
dat.	हाहै	—	हाहाभ्यः
abl.	हाहाः	—	—
gen.	—	हाहौः	हाहां
loc.	हाहे	—	हाहासु
voc.	हाहा &c.		

CLASS II. Nouns ending in इ and उ.

59. Nouns ending in these two vowels may be conveniently classed together, as they are analogously inflected; recollecting only that the semivowels to which they are changeable before other vowels are respectively य् and व्.

60. In the masculine gender the changes of the base are, the substitution of the long vowel for the final in the dual nom. and accus., and in the accus. and gen. plural; the Guña letter ए or ओ is substituted for the final before जस्, डे, डसि, and डस्, and in the vocative; and the final is dropped before the termination of the locative case: न् is inserted before the terminations of the instrumental case singular and the gen. plural.

61. In the same gender the dual termination औ is rejected; म् is substituted for अम्, and न् for the अस् of शस्; the vowel of अस् in the ablative and genitive is dropped; and औ is substituted for ङि; as follows:

अग्नि 'fire.'			वायु 'wind.'			
nom.	अग्निः	अग्नी	अग्नयः	वायुः	वायू	वायवः
acc.	अग्निं	—	अग्नीन्	वायुं	—	वायून्
instr.	अग्निना	अग्निभ्यां	अग्निभिः	वायुना	वायुभ्यां	वायुभिः
dat.	अग्नये	—	अग्निभ्यः	वायवे	—	वायुभ्यः
abl.	अग्नेः	—	—	वायोः	—	—
gen.	—	अग्न्योः	अग्नीनां	—	वायोः	वायूनां
loc.	अग्नौ	—	अग्निषु	वायौ	—	वायुषु
voc.	अग्ने &c.			वायो &c.		

62. There are some anomalies in nouns in इ. Thus सखि, 'a friend,' substitutes खा for the final in the first five inflexions, and inserts य before their vowel terminations. In the other cases of the singular, and in the gen. and loc. dual, it is more regular than अग्नि, the final इ becoming य before a vowel. In the abl. and gen. singular उस् is substituted for इति and इस्.

सखि 'a friend.'

nom.	सखा	सखायौ	सखायः
acc.	सखायं	—	सखीन्
instr.	सख्या	सखिभ्यां	सखिभिः
dat.	सख्ये	—	सखिभ्यः
abl.	सख्युः	—	—
gen.	—	सख्योः	सखीनां
loc.	सख्यौ	—	सखिषु
voc.	सखे &c.		

a. In composition this word may be inflected regularly in all the cases, or in all except the two first; सुसखिः or सुसखा 'a good friend;' सुसख्ये or सुसख्ये 'to a good friend,' &c.

b. पति, 'a master,' is declined like सखि in the five last cases singular; as, पत्या, पत्ये, पत्युः, पत्यौ. In the rest like अग्नि.

पति in composition is declined like अग्नि; as, भूपति 'a king,' (lord of the earth,) भूपतिः भूपती भूपतयः भूपतये, &c.

63. Feminine nouns in इ and उ differ from the masculine in the accus. plural, and in the third and following cases singular. They do not substitute न् for the Visarga of शस्, nor insert न् before टा. In the dative and following cases they have two forms, one like the masculine: in the other they insert खा before the affixes of the dative, ablative, and genitive cases; and, like feminine nouns in आ, substitute आम् for the sign of the locative इ; as,

Fem. मति 'Mind.'			धेनु 'a milch cow.'		
nom. मतिः	मती	मतयः	धेनुः	धेनू	धेनवः
acc. मतिं	—	मतीः	धेनुं	—	धेनूः
instr. मत्या	मतिभ्यां	मतिभिः	धेन्वा	धेनुभ्यां	धेनुभिः

dat.	मतये or मतै	मतिभ्यां	मतिभ्यः	धेनवे or धेनै	धेनुभ्यां	धेनुभ्यः
abl.	मतेः or मत्याः	—	—	धेनोः or धेन्वाः	—	—
gen.	—	मत्योः	मतीनां	—	धेन्वोः	धेनूनां
loc.	मतौ or मत्यां	—	मतिषु	धेनौ or धेन्वां	—	धेनुषु
voc.	मते &c.			धेनो &c.		

64. Neuter nouns in इ and उ reject the terminations of the nom. and accus. singular, substitute ई and इ for the dual and plural terminations, and insert न् before them and all other terminations beginning with a vowel. They lengthen the final before न् in the plural.

	वारि 'water.'			मधु 'honey.'		
nom. } acc. }	वारि	वारिणी	वारीणि	मधु	मधुनी	मधूनि
instr.	वारिणा	वारिभ्यां	वारिभिः	मधुना	मधुभ्यां	मधुभिः
dat.	वारिणे	—	वारिभ्यः	मधुने	—	मधुभ्यः
abl.	वारिणः	—	—	मधुनः	—	—
gen.	—	वारिणोः	वारीणां	मधुनः	मधुनोः	मधूनां
loc.	वारिणि	—	वारिषु	मधुनि	—	मधुषु
voc.	वारि or वारे &c.			मधु &c.		

65. There are a few neuter nouns in इ which before the vowel terminations of all the cases except the two first, and optionally before डि, drop the final vowel; as,

	अस्थि 'a bone.'		
nom. } acc. }	अस्थि	अस्थिनी	अस्थीनि
instr.	अस्थिना	अस्थिभ्यां	अस्थिभिः
dat.	अस्थिने	—	अस्थिभ्यः
abl.	अस्थिनः	—	—
gen.	—	अस्थिनोः	अस्थिनां
loc.	अस्थिनि or अस्थनि	—	अस्थिषु
voc.	अस्थि &c.		

a. अक्षि 'an eye,' दधि 'ghee,' and शक्थि 'a thigh,' are similarly declined: the fact being, in all probability, that as nouns

in इ they are defective, and their deficiencies are supplied before the vowel terminations by analogous but obsolete nouns ending in न्, as अस्थन्, अक्षन्, दधन्, शक्यन्.

b. Other nouns in इ and उ, declinable on the above models, are,

Masc. in इ.	Fem. in इ.	Masc. in उ.
असिः a sword	कृषिः agriculture	आयुः life
ऋषिः a sage	क्षान्तिः patience	इक्षुः sugar cane
कविः a poet	गतिः going	ऋतुः a season
गिरिः a mountain	जातिः caste, sort	गुरुः a teacher
मणिः a jewel	दीप्तिः light	बन्धुः a relation
रविः the sun	धृतिः firmness	भानुः the sun
राशिः a heap	प्रकृतिः nature	मृत्युः death
विधिः an ordinance	बुद्धिः understanding	विष्णुः Vishṇu
सारथिः a charioteer	वृष्टिः rain	वेणुः a bambu
हरिः a name of Vishṇu	स्मृतिः remembrance	शत्रुः an enemy

c. There are not many feminine substantive nouns in उ, and but few neuter either in इ or उ. Adjectives of course, or substantives used attributively, may, with few exceptions, be declined in three genders.

d. When a noun in इ or उ, whether substantive or attributive, is used in the neuter gender in the same sense in which it is employed in the masculine, it is optionally declinable in all cases of which the terminations begin with vowels, except the two first, either after the masculine or neuter form; as अनादि 'eternal:' neuter nom. and acc. अनादि, अनादिनी, अनादीनि; instr. अनादिना; dat. अनादये or अनादिने; abl. and gen. अनादेः or अनादिनः; loc. अनादौ or अनादिनि; gen. and loc. dual, अनाद्योः or अनादिनोः. If the sense differs, the neuter form only is admissible: पीलु masc. 'a kind of tree;' neut. 'the fruit of the Pīlu tree:' dat. पीलुने, abl. and gen. पीलुनः, loc. पीलुनि, &c.

e. Other neuter nouns in इ and उ are derived from nouns terminating in the long vowels ई and ऊ.

CLASS III. Nouns ending in ई and ऊ.

66. The chief peculiarity affecting the inflective base, or the word itself, in nouns terminating in ई and ऊ, regards the substitution in some cases of the syllables इय् and उय् for the finals ई and ऊ before those inflective terminations which begin with vowels. When these syllables are substituted, the nouns are inflected before the vowel terminations as if they ended with the semivowels य् and व्. When those syllables are not substituted, the final vowels combine with the vowels of the terminations, agreeably to the laws of Sandhi, with very few exceptions.

67. After the syllables इय् and उय् the inflective terminations undergo no changes; after the finals ई and ऊ they undergo a few, chiefly after feminine nouns, analogous to those already observable in feminine nouns of the preceding classes, and depending on the same conditions.

68. इय् and उय् are severally substituted for the final ई and ऊ of masculine nouns, when they are monosyllabic verbal derivatives, or when the finals are preceded by a conjunct consonant; as, धी (for ध्यै) 'to think,' लू 'to cut,' श्री 'to serve.'

Masc. धी 'who understands.'			Masc. लू 'who cuts.'		
nom. धीः	धियौ	धियः	लूः	लुवौ	लुवः
acc. धियं	—	धियः	लुवं	—	—
instr. धिया	धीभ्यां	धीभिः	लुवा	लूभ्यां	लूभिः
dat. धिये	—	धीभ्यः	लुवे	—	लूभ्यः
abl. धियः	—	—	लुवः	—	—
gen. —	धियोः	धियां	—	लुवोः	लुवां
loc. धियि	—	धीषु	लुवि	—	लूषु
voc. धीः &c.			लूः &c.		

a. Nouns of this description are not considered as ceasing to be monosyllabic by having particles prefixed to them, which merely qualify their application; therefore सुधीः 'a man of good understanding,' परमधीः 'a man of excellent understanding,' and the like, substitute इय् for the final; सुधीः, सुधियौ, सुधियः. So

स्वयम्भूः 'self-existent,' from स्वयं 'self,' and भू 'being,' a name of Brahmá, makes स्वयम्भूः, स्वयम्भुवौ, स्वयम्भुवः.

b. They are considered as polysyllabic if derived from a compound verb, as प्रधी 'a man of superior understanding,' which is a derivative, not from the simple verb धी, but the compound verb प्रधी, and therefore is declined प्रधीः, प्रध्ये, प्रध्यः, &c., the final becoming य् before a vowel, by rule 4: and they are also considered as polysyllabic if the first member of the compound is a subordinate term, or one not in opposition, as वर्षाभूः 'born in the rains,' 'a frog.' There are also certain compounds of भू which are by special rule excepted from substituting उक्; as, पुनर्भू 'born again,' हन्भू 'a snake,' काराभू 'born in a prison,' करभू 'produced from the hand:' these are all declined, as वर्षाभूः, वर्षाभवौ, वर्षाभवः, वर्षाभवं, &c.

69. Masculine nouns ending in ई or ऊ, when consisting of more than one syllable in consequence of being compounded with another noun as a subordinate term, or being derived from a modification of the verb, merely follow the rules of combination; that is, ई becomes य्, and ऊ, व्, before a vowel affix.

सेनानी 'a general' (from सेना 'an army,' and नी 'who leads.'

nom.	सेनानीः	सेनान्यौ	सेनान्यः
acc.	सेनान्यं	—	—
instr.	सेनान्या	सेनानीभ्यां	सेनानीभिः
dat.	सेनान्ये	—	—
abl.	सेनान्यः	—	—
gen.	—	सेनान्योः	सेनान्यां
loc.	सेनान्यां	—	सेनानीषु
voc.	सेनानीः &c.		

खलपू 'a sweeper' (खल 'a place,' & पू 'who cleans').

खलपूः	खलप्वौ	खलप्वः
खलप्वं	—	—
खलप्व्वा	खलपूभ्यां	खलपूभिः
खलप्वे	—	खलपूभ्यः
खलप्वः	—	—
—	खलप्वोः	खलप्व्वां
खलप्वि	—	खलपूषु
खलपूः &c.		

a. नी, 'to lead,' and its compounds substitute ज्ञाम् for डि in the locative.

b. पयी 'who drinks (moisture),' i. e. the sun, derived from पा 'to drink;' यायी 'a road,' from या 'to go;' वातप्रमी 'an ante-

lope,' from वात 'the wind' and प्रमी 'who outstrips;' and हूहू a demigod so named; differ from सेनानी in three cases:

acc. sing. पपी	acc. plur. पपीन्	loc. sing. पपी
— ययी	— ययीन्	— ययी
— वातप्रमी	— वातप्रमीन्	— वातप्रमी
— हूहू	— हूहून्	— हूहि

They may, however, be also regularly declined in these cases, as पप्यं, पप्यः, पप्यि, &c.

c. लू in composition, as यवलू 'who cuts barley,' makes either यवल्वां or यवलूनां in the gen. plur., and यवल्वां in the loc. singular.

70. Feminine nouns in ई and ऊ, like masculine nouns, are declined in two ways: if they are monosyllables, or contain a conjunct consonant, they substitute इय् and उव् for their finals; if polysyllabic, they change the finals, agreeably to the laws of Sandhi, to य् and व् before the affixes commencing with vowels.

71. Feminine nouns of the first description optionally prefix आ to the affixes marked by a mute ऊ, like feminine nouns in the short इ and उ.

72. They optionally prefix न् to चाम् in the gen. plural, and substitute चाम् for डि in the loc. singular; as, श्री 'prosperity,' and भू 'the earth.'

nom. श्रीः	श्रियौ	श्रियः	भूः	भुवौ	भुवः
acc. श्रियं	—	—	भुवं	—	—
instr. श्रिया	श्रीभ्यां	श्रीभिः	भुवा	भूभ्यां	भूभिः
dat. श्रिये or श्रियै	—	श्रिभ्यः	भुवे or भुवै	—	भूभ्यः
abl. श्रियः or श्रियाः	—	—	भुवः or भुवाः	—	—
gen. ———	श्रियोः	श्रियां or श्रीणां	—	भुवोः	भुवां or भूणां
loc. श्रियि or श्रियां	—	श्रीषु	भुवि or भुवां	—	भूषु
voc. श्रीः &c.			भूः &c.		

73. Feminine nouns of the second description, having more than one syllable, and being derivative nouns from masculine nouns by the substitution of the terminations ई and ऊ for the masculine final, insert आ before the terminations having a

mute ऊ, make the vowel short in the voc. singular, and prefix न to the termination of the gen. plural.

The स् of the nominative is rejected after such nouns in ई, but not after ऊ. After both, म् is substituted for चम्, स् for the चस् of शस्, and चाम् for ऊि; as,

नदी 'a river.'			वधू 'a wife.'			
nom.	नदी	नद्यौ	नद्यः	वधूः	वध्वौ	वध्वः
acc.	नदीं	—	नदीः	वधूं	—	वधूः
instr.	नद्या	नदीभ्यां	नदीभिः	वध्वा	वधूभ्यां	वधूभिः
dat.	नद्यै	—	नदीभ्यः	वध्वैः	—	वधूभ्यः
abl.	नद्याः	—	—	वध्वाः	—	—
gen.	—	नद्योः	नदीनां	—	वध्वोः	वधूनां
loc.	नद्यां	—	नदीषु	वध्वां	—	वधूषु
voc.	नदि &c.			वधु &c.		

a. The rejection of स् after a feminine noun ending in ई depends upon that ई being the feminine termination, or sign of the feminine gender. If it is part of the word itself, the sibilant becomes Visarga, as usual; as, लक्ष्मीः 'the goddess Lakshmi,' तन्त्रीः 'a lute,' तरीः 'a boat.'

b. स्त्री, 'a woman,' is inflected in the nom. and voc. like नदी, and optionally so in the accus. singular and plural: in the other cases like श्री. But the insertion of न् before the gen. plural, and of चा before the terminations with a mute ऊ, and the substitution of चाम् for ऊि are absolute, not optional as in श्री.

nom.	स्त्री	स्त्रियौ	स्त्रियः
acc.	स्त्रियं or स्त्रीं	—	स्त्रियः or स्त्रीः
instr.	स्त्रिया	स्त्रीभ्यां	स्त्रीभिः
dat.	स्त्रियै	—	स्त्रीभ्यः
abl.	स्त्रियाः	—	—
gen.	—	स्त्रियोः	स्त्रीणां *
loc.	स्त्रियां	—	स्त्रीषु
voc.	स्त्रि &c.		

* Wilkins has स्त्रीणां or स्त्रियां, but the Kaumudī expressly excepts स्त्री from the alternative.

c. Feminine nouns in ई and ऊ, when compounded so as to form attributes, are to be declined like nouns masculine, when used in the sense of a masculine noun, as सुश्री, 'a prosperous man,' takes, in the dative, ablative, genitive, and locative cases, only one form, viz. सुश्रिये, सुश्रियः, and सुश्रियि. If the compound is only a qualification of the substantive, the feminine form may be followed, as सुश्री, 'good fortune,' makes सुश्रिये or सुश्रियै, &c. If the noun is a word invariably feminine, it retains its feminine terminations, although used as an attribute of a male, as बहुश्रेयसी, 'a man of many good qualities,' makes बहुश्रेयस्यै, बहुश्रेयस्याः, बहुश्रेयस्यां.

d. Feminine nouns formed from verbal roots, and compounded with subordinate terms, however, when used in a sense analogous to that of the masculine, take exactly the same form, as ग्रामणी 'a female head of a village,' खलपू 'a female sweeper,' make, accus. sin. and plur. ग्रामण्यं, ग्रामण्यः, खलप्वं, खलप्वः; dat. ग्रामण्ये, खलप्वे; abl. and gen. ग्रामण्यः, खलप्वः; gen. plur. ग्रामण्यां, खलप्व्वां; loc. ग्रामण्यां (see rule 69. a.), खलप्वि; voc. ग्रामणीः, खलपूः.

e. So पुनर्भू 'twice-being,' if it be applied to man or woman indifferently, is declined in the same manner; mf. पुनर्भवे, पुनर्भवः, पुनर्भवे; but if it mean 'a woman twice married,' it is declined like वधू; पुनर्भवै, पुनर्भवाः, &c.

f. The object of these rules, and of others affecting nouns ending in ई and ऊ, is to intimate that a word which may be applied to an object either male or female is declined in a form common to both; that is, with the masculine terminations: when it is limited to a distinct female object, it is declinable only with the feminine terminations, as in the instance of पुनर्भू. So also वर्षाभू for instance, being 'a male' or 'female frog,' is declined alike, वर्षाभवे, -भवः, -भवि, -भूः; but the same word being the name of a plant, in which sense there is no male, is declined only, वर्षाभवै, वर्षाभवाः, वर्षाभवां, वर्षाभु.

74. Nouns in ई and ऊ which are susceptible of the neuter gender, substitute the short vowels इ and उ for their finals.

If the word is an attributive, and the sense of the neuter is analogous to that of the other genders, the word is declined in all the cases of which the affixes begin with vowels, except the two first, optionally, as if it were a noun ending in ई long; that is, the final becomes य् or व् before the vowel: otherwise न is inserted, as after वारि. Thus ग्रामणी 'who leads or is chief over a village;' ग्रामणीः ब्राह्मणः 'a head man, Bráhmán;' ग्रामणी ब्राह्मणी 'a Bráhmán woman head of a village;' ग्रामणि कुलं 'a family, chief over a village.' The inflexion of the latter is,

nom.	{ ग्रामणि	ग्रामणिनी	ग्रामणीनि
acc.			
instr.	ग्रामण्या or ग्रामणिना	ग्रामणिभ्यां	ग्रामणिभिः
dat.	ग्रामण्ये or ग्रामणिने	—	ग्रामणिभ्यः
abl.	ग्रामण्यः or ग्रामणिनः	—	—
gen.	—	ग्रामण्योः or ग्रामणिनोः	ग्रामणीनां
loc.	ग्रामण्यां	—	ग्रामणिषु

a. Nouns ending in ई and ऊ as derived from simple verbal roots are not numerous, the roots not being in any number; but they admit of being multiplied as compounded with other words. Feminine nouns formed by the affixes ई and ऊ, and especially the former, are more frequent.

प्रणीः m. a leader, a guide.

प्रतिभूः m. a surety.

कुमारी f. a damsel.

समूः f. an army.

पृथिवी f. the earth.

भूः f. the eyebrow.

भगिनी f. a sister.

श्वश्रूः f. a mother-in-law.

विपणी f. a shop.

सुभूः f. a woman with good eyebrows.

CLASS IV. Nouns in च् and च्, ल and लृ.

75. Masculine nouns in च् substitute सन् for the final, and, according to the analogy of nouns in सन्, form the nominative in सा; as, पितृ 'a father,' nom. पिता.

76. In one class of nouns in च्, चर्, in another चार्, is substituted for the final before the vowel terminations of the nominative dual and plural, and of the accusative sing. and dual. Before the accus. and gen. plur. the vowel is made

long. न् is inserted before चाम्. Before the vowel terminations of the instr. and dat. singular, and gen. and loc. dual, च् is changed to the semivowel र्: it is changed to चर् in the locative and vocative cases.

77. The only changes in the affixes are, the rejection of स् in the nominative; the substitution of न् for शस् in the accus. plural, and of उस् for अस् in the abl. and gen. singular; स् is rejected; and the उ of उस् is prefixed to the semivowel र्, which as a final is changed to Visarga.

पितृ 'a father.'			कर्तृ 'a doer.'			
nom.	पिता	पितरौ	पितरः	कर्त्ता	कर्त्तारौ	कर्त्तारः
acc.	पितरं	—	पितृन्	कर्त्तारं	—	कर्त्तृन्
instr.	पित्रा	पितृभ्यां	पितृभिः	कर्त्ता	कर्त्तृभ्यां	कर्त्तृभिः
dat.	पित्रे	—	पितृभ्यः	कर्त्रे	—	कर्त्तृभ्यः
abl.	पितुः	—	—	कर्त्तुः	—	—
gen.	—	पित्रोः	पितृणां	—	कर्त्तोः	कर्त्तृणां
loc.	पितरि	—	पितृषु	कर्त्तरि	—	कर्त्तृषु
voc.	पितः &c.			कर्त्तः &c.		

a. Most masculine nouns implying affinity are declined like पितृ; as, भ्रातृ 'a brother,' जामातृ 'a son-in-law,' देवृ 'a husband's brother:' but नप्तृ, 'a grandson,' makes नप्ता, नप्तारौ, नप्तारः, नप्तरं, नप्तारौ, in the first five inflexions.

b. Feminine nouns of affinity are declined also like पितृ, except in the accus. plural; as मातृ, 'a mother,' makes माता, मातरौ, मातरः, मातरं, मातरौ, मातृः; so दुहितृ 'a daughter:' but स्वसृ, 'a sister,' is declined like नप्ता; स्वसा, स्वसारौ, &c.; acc. plural, स्वसृः.

c. नृ, 'a man,' is declined like पितृ, except in the gen. plural, where the vowel is optionally short, as नृणां or नृणं.

d. Nouns formed from roots by the addition of the particles कृष् or कृन् (in which the finals are used merely to distinguish them from each other) are nouns of agency, and are declined like कर्त्तृ. They are also declinable in three genders.

e. The feminine is formed with the affix ई, before which

the semivowel *र्* is substituted for *च्*: thus कर्त्तृ becomes कर्त्वी in the feminine, and कर्त्वी is declined like नदी.

f. The neuter is formed analogously to neuter nouns in इ and उ; and as there are no substantive neuter nouns in च्, the neuter of attributives being mostly usable in the same sense as the masculine, then by a similar analogy the neuter nouns in च् admit also of two forms before the vowel terminations of all the cases except the two first; either inserting न before them, or taking the same form as the masculine: thus, nom. and accus. कर्त्तृ, कर्त्तृणी, कर्त्तृणि; sing. instr. कर्त्तृणा or कर्त्ता; dat. कर्त्तृणे or कर्त्ते; abl. and gen. कर्त्तृणः or कर्त्तुः; loc. कर्त्तृणि or कर्त्तरि; gen. and loc. dual, कर्त्तृणोः or कर्त्तोः. Before the other terminations the forms are the same as in the masculine.

g. क्रोष्टृ, 'a jackal,' has lost some of its cases, and they are in part supplied by the inflexions of क्रोष्टु, which are those of nouns in उ. Some of the cases belong to both nouns.

nom.	क्रोष्टा	क्रोष्टारौ	क्रोष्टारः
acc.	क्रोष्टारं	—	क्रोष्टृन्
instr.	क्रोष्टा or क्रोष्टुना	क्रोष्टुभ्यां	क्रोष्टुभिः
dat.	क्रोष्ट्रे or क्रोष्टवे	—	क्रोष्टुभ्यः
abl.	क्रोष्टुः or क्रोष्टोः	—	—
gen.	—	क्रोष्टोः or क्रोष्टुः	क्रोष्टृनां
loc.	क्रोष्टरि or क्रोष्टौ	—	क्रोष्टुषु
voc.	क्रोष्टः or क्रोष्टो &c.		

h. To the preceding examples of nouns in च् may be added क्षत्तृ, 'a man of the military caste;' जेतृ m. 'a conqueror,' or mfn. 'victorious;' दातृ m. 'a donor,' or mfn. 'liberal;' धातृ m. 'a creator;' mfn. 'cherishing;' योद्धृ 'a warrior,' mfn. 'war-like;' and होतृ m. 'a priest.'

78. There are a few roots ending in च्, from which verbal nouns may be formed; as, from कृ, 'scatter,' comes कृ 'who or what scatters.' These are usually inflected by substituting इर् for the radical; agreeably to which, कृ becomes क्तिर्, and is then declined like nouns ending in र्; as क्तिर्, nom. कीः, क्तिरौ, क्तिरः,

&c. If this change does not take place, the noun is regularly declined, substituting the semivowel र् before the vowel terminations; as कृ 'who injures;' nom. कृः, कौ, कः, &c. These forms are of rare occurrence.

79. The same may be said, with still greater truth, of nouns ending in लृ and लृ; but grammarians admit the possibility of their occurrence: thus गम्, the root गम् 'to go,' with the affix लृ, may be declined analogously to nouns ending in ऋ; as गमा, गम्लौ, गम्लः. In the ablative and genitive उ is substituted for the ञ् of ञस्, and prefixed to the final semivowel; स् is rejected, as being the last member of a conjunct consonant: the form is therefore गमुल्. This is of little practical value.

CLASS V. Nouns in ए.

80. There are no simple nouns ending in ए, but compounds are exhibited to illustrate the declension of nouns so terminating; as से, which is compounded of स, 'with,' and इ, 'love;' 'one who loves.' The declension is regular, except in the abl. and gen. singular, where the initial of ञस् is rejected; as, sing. nom. सेः, acc. सयं, instr. सया, dat. सये, abl. and gen. सेः, loc. सयि; dual nom. and acc. सयौ, instr. dat. and abl. सेभ्यां, gen. and loc. सयोः; plural nom. and acc. सयः, instr. सेभिः, dat. and abl. सेभ्यः, gen. सयां, loc. सेषु.

CLASS VI. Nouns in ऐ.

81. Nouns ending in ऐ are declined regularly, the terminations are unchanged; the inflective base substitutes आ for its final before the consonantal terminations, and is changed to आय्, agreeably to the laws of Sandhi, before the vowels; as रै mf., 'wealth,' makes

nom. राः	रायौ	रायः
acc. रायं	—	रायः
instr. राया	राभ्यां	राभिः
dat. राये	—	राभ्यः

abl.	रायः	राभ्यां	राभ्यः
gen.	—	रायोः	रायां
loc.	रायि	—	रासु

82. The neuter of nouns in **हे** is formed by changing the final before the vowel terminations to **इ**, and inflecting it like neuters in **इ**. Before the consonants, **ञा** is substituted for the final; as **प्रै** 'wealthy;' n. **प्रि**; sing. nom. and acc. **प्रि**, instr. **प्रिणा**, dat. **प्रिणे**, abl. and gen. **प्रिणः**, loc. **प्रिणि**; dual nom. and acc. **प्रिणी**, instr. dat. and abl. **प्रिभ्यां**, gen. and loc. **प्रिणोः**; plural nom. and acc. **प्रिणि**, instr. **प्रिभिः**, dat. and abl. **प्रिभ्यः**, gen. **प्रिणां**, loc. **प्रिसु**.

a. Some grammarians affirm, that when it is used attributively, a neuter noun ending in **हे**, like those ending in **इ** or **उ** &c. (see rule 74), may take also the masculine form before the vowel terminations **टा** &c., as **प्रिणा** or **प्रिया**; but this is denied by the best authorities.

CLASS VII. Nouns in **ञो**.

83. Nouns in **ञो**, both masculine and feminine, substitute the Vriddhi letter **चौ** for the final before the three terminations of the nominative case and that of the accusative dual. They substitute **ञा** for the final before the terminations of the accusative singular and plural. Before the other vowel terminations **ञो** becomes **ञव्** by rule of Sandhi 5, except before **इसि** and **इस्**, which reject their initial **ञ**, and consequently the final is unchanged.

गो 'a cow.'

nom.	गौः	गावौ	गावः
acc.	गां	—	गाः
instr.	गवा	गोभ्यां	गोभिः
dat.	गवे	—	गोभ्यः
abl.	गोः	—	—
gen.	गोः	गवोः	गवां
loc.	गवि	—	गोषु

84. In the neuter the final is changed to उ, as उपगु नृणं 'pasture near the cow;' which is declined like neuters in उ.

a. Here also authorities differ as to the alternative of inflecting the neuter optionally as the masculine in the instrumental and other cases singular, उपगुना or उपगवा &c.: the former is to be preferred.

CLASS VIII. Nouns in औ.

85. Nouns in औ, masculine and feminine, are strictly regular, as in the example already given of नौ 'navis,' 'a boat.' In the neuter the final becomes उ; as अतिनु जलं 'the water, beyond the boat;' अतिनु, अतिनुनी, अतिनूनि, &c.

a. The nouns that end in diphthongs are not numerous. To the preceding may be added द्यौ mf. 'heaven,' and ग्यौ m. 'the moon.'

SECTION II.

Nouns ending in consonants.

86. Nouns ending in consonants may also be conveniently arranged according to the classification of the letters by analogy of articulation; distinguishing those ending with the nasals, semivowels, sibilants, and with ह, as constituting separate classes.

87. Nouns ending in consonants modify their finals before the inflectional terminations, agreeably to the rules of Sandhi: thus a hard consonant is optionally changed to a soft when it is final, that is, in the nominative singular: absolutely, before the terminations of the dual and plural beginning with भ. A soft consonant must be changed to a hard consonant before सु.

88. Whatever other special modifications the inflective base may undergo, they are, with a few exceptions, confined to the first five inflections; that is, to the nominative in the three numbers, and the accusative in the singular and the dual. Whatever form the word assume before the termination of the

accusative plural, is preserved before all subsequent terminations beginning with vowels.

89. The inflectional terminations are attached unchanged to the final consonant of the base: the only seeming irregularity is the rejection of स् as the termination of the nominative singular; but this is the result of the rule, that of a final conjunct consonant the last member shall be rejected. (See rule 35.)

90. As the inflectional terminations are unchanged, there is of course but one form for both masculine and feminine nouns. In the neuter gender the terminations of the two first cases dual and plural are changed to ई and इ, and न् is prefixed to the latter.

CLASS I. Nouns ending in the gutturals क, ख, ग, घ.

91. There is no peculiarity in the declension of these nouns; their inflexion is conformable to the rules of Sandhi. The final of the nominative may be either of the unaspirated letters, क् or ग्: thus सर्वेशक्, 'omnipotent,' makes सर्वेशक् or सर्वेशग्; and चित्रलिक्, 'a painter,' makes also चित्रलिक् or चित्रलिग्. Before the vowels the termination of the base is unchanged, as सर्वेशकौ; चित्रलिखौ. Before भ the final must be the unaspirated soft consonant, सर्वेशभ्यां, चित्रलिभ्यां. Before the स of सु the unaspirated hard consonant must be placed, सर्वेशक् सु, चित्रलिक् सु, or the sibilant being changeable after a guttural to ष, the form may be सर्वेशक् षु, or in the compound letter, सर्वेशक्षु.

In the neuter, the nominative and accusative forms are,

सर्वेशक् or ग्	सर्वेशकी	सर्वेशङ्कि
चित्रलिक् or ग्	चित्रलिखी	चित्रलिङ्हि

CLASS II. Nouns ending in the palatals च, छ, ज, झ.

92. Nouns ending in a palatal commonly substitute क् for the final before the inflectional terminations beginning with consonants; which again is subject to the usual euphonic changes.

वाच 'speech.'			भुज् 'who eats.'		
nom.	वाक् or वाग्	वाचौ वाचः	भुक् or भुग्	भुजौ भुजः	
acc.	वाचं	— —	भुजं	— —	
instr.	वाचा	वाग्भ्यां वाग्भिः	भुजा	भुग्भ्यां भुग्भिः	
dat.	वाचे	— वाग्भ्यः	भुजे	— भुग्भ्यः	
abl.	वाचः	— —	भुजः	— —	
gen.	—	वाचोः वाचां	—	भुजोः भुजां	
loc.	वाचि	— वाक्सु or वाक्षु	भुजि	— भुक्षु	
voc.	वाक् &c.		भुक्, &c.		

n.	वाक् or वाग्	वाची	वाचि
	भुक् or भुग्	भुजी	भुजि

93. There are several anomalies in this class, as regarding, not the inflectional terminations, but the inflective base.

a. Derivatives from the roots वृश् 'cut,' भृश् 'fry,' सृज् 'create,' मृज् 'rub,' यज् 'worship,' राज् 'shine,' भ्राज् 'shine,' वृज् 'go,' substitute ष् for their final in the nom. sing., and before the terminations beginning with भ and स; that is, they are declined like nouns ending in ष्, which in those cases substitute ट before a hard, and ड before a soft consonant.

b. भृश् is further changed to भृज्, 'who fries,' before the terminations beginning with consonants; and to भृज् before those beginning with vowels.

nom.	भृट् or भृड्	भृजौ	भृज्जः
acc.	भृज्जं	—	—
instr.	भृजा	भृड्भ्यां	भृड्भिः
dat.	भृजे	—	भृड्भ्यः
abl.	भृज्जः	—	—
gen.	—	भृज्जोः	भृज्जां
loc.	भृज्जि	—	भृट्सु

c. So वृश्, 'who cuts,' makes, वृट् or वृड्, वृजौ, वृज्जः, वृड्भ्यां, वृट्सु. विश्वसृज्, 'creator of the universe,' makes, nom. sing. विश्वसृट् or -सृड्, nom. dual विश्वसृजौ, nom. acc. plur. विश्वसृज्जः, instr. dual विश्वसृड्भ्यां, loc. plur. विश्वसृट्सु; but सृज्,

a garland,' derived from the same root, makes, nom. सक् or सग्, सजौ, सजः; instr. dual सग्भ्यां, loc. plur. सक्सु; and असृज्, 'blood,' is differently inflected, as will be noticed below. परिमृज्, 'who cleanses,' makes, nom. sing. परिमृट् or -मृड्, nom. dual -मृजौ, instr. dual -मृड्भ्यां, &c. देवेज्, 'a worshipper of the gods,' makes, देवेट् or देवेड्, nom. dual देवेजौ, instr. dual देवेड्भ्यां, &c.; but ऋत्विज्, 'a ministering priest,' which is also derived from यज्, 'to worship,' is regular; nom. sing. ऋत्विक् or ऋत्विग्, nom. dual ऋत्विजौ, instr. dual ऋत्विग्भ्यां, &c. राज्, 'a ruler,' makes, nom. sing. राट् or राड्, nom. dual राजौ, instr. dual राड्भ्यां; but विश्वराज्, 'a universal ruler,' has this peculiarity, that when the final of राज् is changed, the short final vowel of विश्व is made long; as, nom. sing. विश्वाराट् or -राड्, nom. dual विश्वराजौ, acc. sing. विश्वराजं, instr. dual विश्वाराड्भ्यां, &c. विभाज्, 'who shines much,' makes, nom. sing. विभाट् or -भाड्, nom. dual विभाजौ, instr. dual विभाड्भ्यां; but this is a derivative from the root, which is marked in the lists of radicals, as टु-भाजृ. There is another root, भाजृ 'to shine,' without the prefix टु, and its derivatives are regular; as, nom. sing. विभाक् or विभाग्, nom. dual विभाजौ, instr. dual विभाग्भ्यां, &c. प्ररित्राज्, 'a mendicant,' 'an errant,' makes, nom. sing. परित्राट् or इ, nom. dual परित्राजौ, instr. dual परित्राड्भ्यां, &c.

94. Derivatives from roots ending in च् or ज्, formed by adding the affix technically termed क्तिन्, insert a nasal before the final in the first five inflexions; as, युज्, 'who joins,' from युज्, 'join,' makes, nom. युङ्, युञ्जौ, युञ्जः; acc. युञ्जं, युञ्जौ; in the rest it is regular, acc. plur. युजः, instr. sing. युजा, instr. dual युग्भ्यां, loc. plur. युक्षु. It is regular throughout in composition; as, अश्वयुज्, a constellation so named, makes, nom. अश्वयुक् or -ग्, अश्वयुजौ, अश्वयुजः. युज् also, if derived from युजिर्, is regular; as, युज् 'one who meditates;' nom. युक् or युग्, &c.

a. कृच्च, 'a curlew,' retains the nasal throughout; as, nom. कृङ्, कृच्चौ, कृच्चः; instr. कृच्चा, कृङ्भ्यां, कृङ्भिः; loc. plur. कृङ्पु or कृङ्क्षु.

95. Derivations of अच् in the sense of 'going,' compounded

with prepositions and with certain other words, are very irregular. They are,

प्राच् eastern.	विश्वद्यच् moving all round.
प्रत्यच् western.	सम्यच् moving equally.
उदच् northern.	सध्मच् moving with.
अवाच् southern.	तिर्य्यच् moving crookedly.

Which are thus inflected :

प्राच् 'eastern.'			प्रत्यच् western.		
nom. प्राङ्	प्राञ्चौ	प्राच्चः	प्रत्यङ्	प्रत्यञ्चौ	प्रत्यच्चः
acc. प्राच्चं	—	प्राचः	प्रत्यच्चं	—	प्रतीचः
instr. प्राचा	प्राग्भ्यां	प्राग्भिः	प्रतीचा	प्रत्यग्भ्यां	प्रत्यग्भिः
dat. प्राचे	—	प्राग्भ्यः	प्रतीचे	—	प्रत्यग्भ्यः
abl. प्राचः	—	—	प्रतीचः	—	—
gen. —	प्राचोः	प्राचां	—	प्रतीचोः	प्रतीचां
loc. प्राचि	—	प्राक्षु	प्रतीचि	—	प्रत्यक्षु

a. They form the feminines by dropping the nasal, and adding the termination ई, as प्राची, प्रतीची, and are declined like नदी. The neuters are regular; as, nom. and acc. प्राक्, प्राची, प्राच्चि; प्रत्यक्, प्रतीची, प्रत्यच्चि; the rest like the masculine. अवाच् is declined like प्राच्. उदच् substitutes ई for the antepenultimate before the accus. plur. and following terminations; as, उदङ्, उदञ्चौ; उदच्चं, उदीचः, उदीचा, &c. Those derivatives also in which the semivowel य occurs, change it to ई, analogously to the similar change in प्रत्यच्. तिर्य्यच् changes its nasal to a sibilant before the vowel terminations beginning with the accus. plur.

nom. तिर्य्यङ्	तिर्य्यञ्चौ	तिर्य्यच्चः
acc. तिर्य्यच्चं	—	तिरश्चः
instr. तिरश्चा	तिर्य्यग्भ्यां	तिर्य्यग्भिः
dat. तिरश्चे	—	तिर्य्यग्भ्यः
abl. तिरश्चः	—	—
gen. —	तिरश्चोः	तिरश्चां
loc. तिरश्चि	—	तिर्य्यक्षु

b. When the derivatives are from a similar root, but which

has a different meaning, namely, **अच्** 'to worship,' they follow the rules of Sandhi only ; that is, **च** is rejected when final, and before a consonant, when also the palatal nasal becomes the guttural ; as, **प्राच्** 'who worships : ' sing. nom. **प्राङ्**, acc. **प्राचं**, instr. **प्राच्चा**, dat. **प्राचे**, abl. and gen. **प्राचः**, loc. **प्राचि** ; dual nom. and acc. **प्राच्चौ**, instr. dat. and abl. **प्राङ्भ्यां**, gen. and loc. **प्राचोः** ; plur. nom. and acc. **प्राचः**, instr. **प्राङ्भिः**, dat. and abl. **प्राङ्भ्यः**, gen. **प्राचां**, loc. **प्राङ्क्षु**. Fem. sing. nom. **प्राची**, **प्राच्यौ**, **प्राच्यः** ; neut. nom. and acc. **प्राङ्**, **प्राची**, **प्राचि**.

96. There are not many nouns ending in **छ**, but they follow the model of **व्रश्च** &c. before the consonants, and optionally change **छ** to **श** before the vowels : thus **सर्वप्राच्छ**, 'who asks all,' makes,

nom.	सर्वप्राट् or -इ	सर्वप्राच्चौ or -प्राशौ	सर्वप्राछः or -प्राशः
acc.	सर्वप्राच्छं or -प्राशं	—————	—————
instr.	सर्वप्राच्छा or -प्राशा	सर्वप्राङ्भ्यां	सर्वप्राङ्भिः
dat.	सर्वप्राच्चे or -प्राशे	—	सर्वप्राङ्भ्यः
abl.	सर्वप्राछः or -प्राशः	—	—
gen.	—————	सर्वप्राच्चोः or -प्राशोः	सर्वप्राच्छां or -प्राशां
loc.	सर्वप्राचि or -प्राशि	—————	सर्वप्राट्सु

97. **यज**, 'to sacrifice,' when compounded with the preposition **अव**, lengthens its penultimate vowel before the vowel inflectional terminations, and is declined like a noun ending in **स्** before the consonants, as if it was an imperfect noun supplied in part by the obsolete noun **अवयस्**. Thus **अवयज्**, 'an inferior worshipper,' makes,

nom.	अवयाः	अवयाजौ	अवयाजः
acc.	अवयाजं	—	—
instr.	अवयाजा	अवयोभ्यां	अवयोभिः
dat.	अवयाजे	—	अवयोभ्यः
abl.	अवयाजः	—	—
gen.	अवयाजः	अवयाजोः	अवयाजां
loc.	अवयाजि	—	अवयःसु
voc.	अवयः , &c.		

98. खञ्ज्, 'a lame man,' drops, agreeably to the rules of combination, the last member of its conjunct, when final, or when followed by a consonant: hence, sing. nom. खन्, instr. dual खभ्यां; plur. खन्भिः, loc. plur. खन्सु. Before the vowels there is no change; खञ्जौ, खञ्जः, खञ्जा, &c.

99. ऊर्ज्, 'strong,' may reject one ज before a pause or a consonant, but is in other respects regular: sing. nom. ऊर्क् or ऊर्ग्, acc. ऊर्ज्, instr. ऊर्जा; dual instr. ऊर्ग्भ्यां; plur. instr. ऊर्ग्भिः, loc. ऊर्क्षु, &c. The neuter plural may be ऊर्ज्जि or ऊर्ज्जि; but in composition with बहु, 'much,' the nasal, if inserted, must precede the final consonant; as, plur. nom. and acc. बहूर्ज्जि or बहूर्ज्जि 'very strong.'

100. असृज्, 'blood,' a neuter noun, optionally borrows its inflexions in the accus. plur. and following cases from an obsolete noun, असन्, which is inflected like other nouns in न्.

nom.	असृक्	असृजी	असृज्जि
acc.	—	—	— or असानि
instr.	असृजा or अस्रा	असृग्भ्यां or असभ्यां	असृग्भिः or असभिः
dat.	असृजे or अस्त्रे	—	असृग्भ्यः or असभ्यः
abl.	असृजः or अस्त्रः	—	—
gen.	—	असृजोः or अस्त्रोः	असृजां or अस्रां
loc.	असृजि or असनि	—	असृक्षु or अससु

CLASS III. Nouns ending in cerebrals, or ट, ठ, ड, ढ.

101. Nouns terminating in these letters do not, as far as is yet known, occur; but ट and ड are used as the substitutes of nouns ending in घ. The first, as a hard consonant, is changed optionally when final, and absolutely before the inflexions beginning with भ, to ड.

CLASS IV. Nouns terminating in the dentals, त, थ, द, ध.

102. Nouns terminating in consonants of the dental class are for the most part regular, being subject to no other

changes than those which the laws of Sandhi require. The final in the nominative is either the unaspirated hard or soft letter त् or द्; before भ् it is the soft द्; and before सु the hard consonant त्; as in the following paradigmas of हरित् 'green,' अग्निमय् 'one who kindles fire,' ककुद् 'a bull's hump,' समिध् 'fuel.'

	हरित् mfn.	अग्निमय् mfn.	ककुद् f.	समिध् f.
s. nom.	हरित् or -द्	अग्निमत् or -द्	ककुत् or -द्	समित् or -द्
— acc.	हरितं	अग्निमथं	ककुदं	समिधं
— inst.	हरिता	अग्निमथा	ककुदा	समिधा &c.
d. inst. &c.	हरिद्वां	अग्निमद्वां	ककुद्वां	समिद्वां &c.
pl. inst.	हरिद्भिः	अग्निमद्भिः	ककुद्भिः	समिद्भिः
— loc.	हरित्सु	अग्निमत्सु	ककुत्सु	समित्सु

The neuter form of the two first is in the nom. and acc.; हरित् or -द्, हरिती, हरिन्ति; अग्निमत् or -द्, अग्निमथी, अग्निमन्थि; but बेभिद्, 'who cuts much,' and similar derivatives, do not insert the nasal in the plural; as, बेभित् or -द्, बेभिदी, बेभिदि.

a. दत्, 'a tooth,' and पृत्, 'an army,' are considered as optionally substituted for दन्त and पृतनी; as, sing. nom. दत् or दद् or दन्तः, acc. दतं or दन्तं, instr. दता or दन्तेन; dual instr. &c. दद्वां or दनाभ्यां, &c.

b. So पद्, 'a foot,' is the optional substitute for पाद् in all cases, and absolutely for पाद् in composition, but only in the accus. plur. and subsequent cases beginning with vowels; as, sing. nom. पत् or पद् or पादः, acc. पदं or पादं, instr. पदा or पादेन; dual instr. &c. पद्वां पादाभ्यां, &c.: but व्याघ्रपाद्, 'tiger-foot,' a plant so named, makes, nom. व्याघ्रपात् or पाद्, व्याघ्रपादौ, व्याघ्रपादः; acc. व्याघ्रपादं, व्याघ्रपादौ, व्याघ्रपदः; instr. व्याघ्रपदा, व्याघ्रपाद्वां, व्याघ्रपाद्भिः, &c. In like manner, हृद्, 'the heart,' is a substitute for हृदय; nom. हृत् or हृद्, हृदी, हृन्दि, &c.

103. यकृत्, 'the spleen,' and शकृत्, 'ordure,' neuter nouns, are declined analogously to अमृज्; that is, they optionally substitute in the accusative plural and subsequent cases the inflexions of obsolete nouns ending in न्, as यकन् and शकन्.

nom.	यकृत्	यकृती	यकृन्ति
acc.	—	—	— or यकानि
instr.	यकृता or यक्का	यकृद्भ्यां or यकृभ्यां	यकृद्भिः or यकभिः
dat.	यकृते or यक्के	—	यकृद्भ्याः or यकृभ्यः
abl.	यकृतः or यक्कः	—	—
gen.	—	यकृतोः or यक्कोः	यकृतां or यक्कां
loc.	यकृति or यकनि	—	यकृत्सु or यकसु

So शकृन्ति or शकानि, शकृता or शक्का, &c.

a. बुध् 'who knows,' changes its initial to भ whenever it changes its final to the unaspirated letter, that is, in the nominative singular, and before the inflectional terminations beginning with a consonant.

nom.	भुत् or भुद्	बुधौ	बुधः
instr.	बुधा	भुद्भ्यां	भुद्भिः &c.
loc. plur.	भुत्सु &c.		

104. Besides nouns of a general character ending in dentals, there are certain declinable participles ending in च्त् and वत्, and certain possessive nouns ending in वत् and मत्, which undergo some modification of the inflective base before the terminations of the nominative, and before the accusative singular and dual. In all the other cases they are regularly declined like other nouns ending in त्; that is, the vowel affixes are attached to the final; त् is unaltered before सु, and becomes द before भ.

105. These participial and possessive nouns prefix an न to their final त् before the terminations of the five first inflexions: thus पचत् 'cooking,' becomes पचन्. Those ending in वत् or मत् also make the penultimate vowel long in the nominative, and accordingly कृतवत् becomes कृतवान् 'doing:' but by the rule that the second member of a final conjunct consonant is to be rejected, the final त् is thrown out, and the words remain in the nominative singular पचन्, कृतवान्. Before the vowels the compound is unchanged, as पचन्तौ, कृतवन्तौ, &c.: thus,

भवत् 'being.'			गतवत् 'going.'			
nom.	भवन्	भवन्तौ	भवन्तः	गतवान्	गतवन्तौ	गतवन्तः
acc.	भवन्तं	—	भवतः	गतवन्तं	—	गतवतः
instr.	भवता	भवद्भ्यां	भवद्भिः &c.	गतवता	गतवद्भ्यां	गतवद्भिः &c.

So धनवत् 'having wealth ;' masc.

nom.	धनवान्	धनवन्तौ	धनवन्तः
acc.	धनवन्तं	—	धनवतः
instr.	धनवता	&c.	

and श्रीमत् 'having prosperity ;' masc.

nom.	श्रीमान्	श्रीमन्तौ	श्रीमन्तः
acc.	श्रीमन्तं	—	श्रीमतः &c.

a. To form the feminine gender of these nouns, ई is added to the termination, and the noun is declined like नदी; as, गतवती, धनवती, श्रीमती. The neuter is regular; as, गतवत्, गतवती, गतवन्ति.

b. Participles of the present tense formed with सत् sometimes retain the nasal augment in the feminine noun throughout, and in the nominative and accusative dual of the neuter; as, भवत् makes भवन्ती, भवन्त्यौ, भवन्त्यः, &c. in the feminine; and in the neuter, भवत्, भवन्ती, भवन्ति.

c. This insertion of the nasal is imperative in the participles of all verbs of the first, fourth, and tenth conjugations. It is optionally inserted after verbs of other conjugations, which either in their simple form or in their conjugational bases end with स or सा. It is not inserted after any others.

Verb.	Part. pres. masc.	Fem.
1st conj. भू to be	भवत्	भवन्ती
2d — { अद् to eat	अदत्	अदती
{ भा to shine	भात्	भाती or भान्ती
3d — { हु to sacrifice ;	जुहत्	जुहती
{ repeated, जुहु		
4th — दिव to play	दीव्यत्	दीव्यन्ती
5th — { सु to bear ; with	सुन्वत्	सुन्वती
{ increment सुनु		

6th conj.	तुद to torment	तुदत्	तुदती or तुदन्ती
7th —	रुध् to obstruct	रुन्धत्	रुन्धती
8th —	{ तन to stretch; with increment तनु }	तन्वत्	तन्वती
9th —	{ क्री to buy; with increment क्रीणा }	क्रीणत्	क्रीणती or क्रीणन्ती
10th —	चुर to steal	चोरयत्	चोरयन्ती

So in the nominative and accusative dual of the neuter, भवन्ती; छदती, भाती or भान्ती, &c.

d. The participles of the present tense of verbs, which take a reduplicate form, even though the crude verb originally terminates in च or छ, do not insert an न before their final त्, but are declined like nouns in general ending in that consonant; as दा 'to give:' part. pres. ददत्; masc. nom. ददत् or ददद्, ददतौ, ददतः; acc. ददतं, ददतौ, ददतः; instr. ददता, ददद्भ्यां, &c.: fem. sing. nom. ददती; neut. nom. acc. dual ददती; plur. ददन्ति or ददति.

e. There are certain other verbs which are analogously inflected in their present participles; as, जक्ष 'to eat;' जक्षत्, जक्षतौ, जक्षतः, &c.: शास 'govern;' शासत्, शासतौ, शासतः, &c.

f. भवत्, when a term of address, as 'Sir,' 'Your worship,' is declined amongst the pronouns.

g. पृषत् 'a deer,' जगत् 'the world,' and वृहत् 'great,' are declined like participles in the three numbers of the nominative and in the accusative singular and dual; in the rest they are regular.

nom.	{	पृषन्	पृषन्तौ	पृषन्तः
		जगन्	जगन्तौ	जगन्तः
		वृहन्	वृहन्तौ	वृहन्तः
acc.	{	पृषन्तं	पृषन्तौ	पृषन्तः
		जगन्तं	जगन्तौ	जगन्तः
		वृहन्तं	वृहन्तौ	वृहन्तः
instr.		पृषता	पृषद्भ्यां	पृषद्भिः &c.

106. महत्, 'great,' makes its penultimate long before the

first five inflexions of the masculine, and that of the two first cases plural of the neuter ; as,

nom. महान्	महान्तौ	महान्तः
acc. महानं	—	महतः
instr. महता	महद्भ्यां &c.	

Fem. महती; neut. nom. and acc. महत्, महती, महान्ति.

a. Nouns of every description ending in dentals are numerous ; of which the following are a few.

Substantives.

उपनिषद् f. a sacred treatise
कुमुद् n. a lotus
क्रव्याद् mf. a cannibal
दृशद् f. a stone
प्रतिपद् f. 1st day of lunar fortnight
मरुत् m. wind
विद्युत् f. lightning
शरद् f. autumn
सम्पत् f. wealth
संविद् f. agreement

Attributives.

कृत् who or what cuts
चित् who or what gathers
पत् who or what falls
वृत् who or what is or abides
कथ् who speaks
मथ् who or what churns
तुद् what torments
नुद् who sends or drives
भिद् who or what breaks
विद् who or what knows

Possessives.

आयुष्मत् long-lived
कुमुद्वत् abounding in lotuses
धीमत् sensible
परवत् dependant
पुत्रवत् having children
मूर्तिमत् having form
भगवत् majestic, divine
यशस्वत् famous
लक्ष्मीवत् prosperous
सरस्वत् having elegance

Participles.

कुर्वन् doing
गच्छन् going
चरन् going
जयन् conquering
जानन् knowing
तरन् crossing
दमन् taming
धरन् holding
नदन् sounding
अवन् flowing

CLASS V. Nouns ending in labials, प, फ, ब, भ.

107. These, which are few in number, are for the most part regular. The nominative ends in प् or ब्. The final remains before the vowel terminations, and is ब before भ, and प before सु; as गुप् 'who preserves:' nom. गुप् or गुब्, गुपौ, गुपः; acc. गुपं, गुपौ, गुपः; instr. गुपा, गुब्भ्यां, गुभिः; loc. plur. गुप्सु. So ककुम् 'a quarter of the horizon:' nom. ककुप् or ककुब्, ककुभौ, ककुभः; acc. ककुमं, ककुभौ, ककुभः; instr. ककुभा, ककुब्भ्यां; loc. plur. ककुप्सु.

108. There is one irregular noun in this class, अप् 'water,' declinable only in the plural number: plur. nom. आपः, acc. अपः, instr. अद्भिः, dat. and abl. अद्भ्यः, gen. अपां, loc. अप्सु.

In composition it may be declined like any other noun in प्; as, स्वप्, from सु 'good,' and अप् 'water,' 'having good water,' makes, nom. sing. स्वप् or स्वब्, nom. dual स्वपौ, nom. plur. स्वपः, instr. dual स्वब्भ्यां, loc. plur. स्वप्सु, &c.

CLASS VI. Nouns ending in nasals, ङ, ञ, ण, न, म.

109. Of words terminating in nasals of the two first classes no instances are known, and but few are met with ending in ण. They are quite regular, but may optionally insert ट् before सु; as सुगण् 'of a good class:' nom. सुगण्, सुगणौ, सुगणः; instr. &c. dual सुगण्भ्यां; loc. plur. सुगण्सु or सुगण्ट्सु.

110. Nouns ending in न् are numerous, and present many peculiarities. They may be divided into two orders; one ending in अन्, the other in इन्.

Nouns ending in अन्.

111. When regularly inflected, nouns in अन् drop the final in the nominative singular, and before the terminations beginning with consonants; and in the masculine and feminine genders they make the penultimate letter long before all the terminations of the nominative, and those of the accusative

singular and dual : the vocative singular is unchanged. Thus आत्मन्, 'soul,' is declined as follows :

nom.	आत्मा	आत्मानौ	आत्मानः
acc.	आत्मानं	—	आत्मनः
instr.	आत्मना	आत्मभ्यां	आत्मभिः
dat.	आत्मने &c.		loc. आत्मसु
voc.	आत्मन्		

In the neuter form the vowel is made long only, agreeably to general rule, in the plural ; where however a nasal is not inserted before a nasal : ब्रह्मन् 'Brahma,' 'the Supreme ;' nom. acc. ब्रह्म, ब्रह्मणी, ब्रह्माणि.

112. In these two examples, आत्मन् and ब्रह्मन्, the final अन् is preceded by a conjunct consonant, of which the final letter is म. If the last of such conjunct be च, the noun is similarly inflected ; as यज्वन् 'a sacrificer : ' nom. यज्वा, यज्वानौ, यज्वानः ; acc. यज्वानं, यज्वानौ, यज्वनः, &c. : but if no such conjunct precede, then in the accusative plural and following cases, of which the terminations begin with vowels, the penultimate अ is rejected, and the antepenultimate and final coalesce ; as राजन् 'a king : ' nom. राजा, राजानौ, राजानः ; acc. राजानं, राजानौ, राजः ; instr. राजा, राजभ्यां, राजभिः ; voc. राजन्, &c. In the locative sing. the rejection is optional ; as राज्ञि or राजनि.

a. The same takes place before the feminine affix ई ; as राज्ञी 'a queen : ' and optionally before the neuter dual ; as व्योमन् 'the sky : ' nom. acc. व्योम, व्योम्ली or व्योमनी, व्योमानि.

b. When a noun ending in अन् is derived from a root ending in र् or व्, preceded by इ, उ, or ऋ, the vowel is made long before the conjunct consonant of the accusative plural, &c. ; as परिदिवन् 'who sports : ' nom. परिदिवा, परिदिवानौ, परिदिवानः ; acc. परिदिवानं, परिदिवानौ, परिदीवः ; instr. परिदीव्वा, परिदिव्भ्यां, परिदिव्भिः, &c.

c. मघवन्, a name of Indra, may substitute त् for its final, and be declined like a noun in वत् ; as, nom. मघवान्, मघवन्तौ, मघवन्तः ; acc. मघवन्तं, मघवन्तौ, मघवतः, &c. : but it is also declin-

able as a noun in न् when it changes its semivowel व to उ before the vowel terminations of the accusative plural and following cases, and ओ is substituted for उ and the झ of मघ; in the other cases it is declined like आत्मन्; as,

nom. मघवा	मघवानौ	मघवानः
acc. मघवानं	मघवानौ	मघोनः
instr. मघोना	मघवभ्यां	मघवभिः
dat. मघोने		loc. मघवसु
voc. मघवन्		

d. श्वन्, 'a dog,' and युवन्, 'a youth,' are declined so far analogously to मघवन्, that they change व to उ before the accusative plural and the following cases, of which the terminations begin with vowels. In श्वन् the उ is of course merely subjoined to the श; in युवन् it is preceded by the उ of यु, and consequently the two short vowels combine into one long one; they then follow the analogy of राजन्, as by rule 112, and reject the penultimate झ; in consequence of which, उ or ऊ immediately precedes the final न्. श्वन्, *kuwv*, 'canis,' 'a dog:' nom. श्वा, श्वानौ, श्वानः; acc. श्वानं, श्वानौ, शुनः; instr. शुना, श्वभ्यां, श्वभिः; dat. शुने, श्वभ्यां, &c. युवन्, 'juvenis,' 'a youth:' nom. युवा, युवानौ, युवानः; acc. युवानं, युवानौ, यूनः; instr. यूना, युवभ्यां, युवभिः; dat. यूने, युवभ्यां, &c.

e. अर्यमन्, 'the sun,' is irregular in not making the penultimate long before the terminations of the nominative dual and plural, and accusative singular and dual; in the rest it follows राजन्; its न् is changed to ण् by virtue of the र् in अर्य.

nom. अर्यमा	अर्यमणौ	अर्यमणः
acc. अर्यमणं	—	अर्यमणः
instr. अर्यमणा	अर्यमभ्यां	अर्यमभिः
loc. अर्यमणि or अर्यमणि	—	अर्यमसु
voc. अर्यमन्		

f. Compounds with हन्, 'to kill,' follow the analogy of अर्यमन्, i. e. they do not make the vowel long in the nom.

dual, &c. They also change ह to च before the vowel terminations of the accusative plural, and following cases, in which also the penultimate vowel is rejected, and accordingly the antepenultimate and final consonants combine.

ब्रह्महन्, 'the murderer of a Brahman.'

nom.	ब्रह्महा	ब्रह्महणौ	ब्रह्महणः
acc.	ब्रह्महणं	—	ब्रह्मघ्नः
instr.	ब्रह्मघ्ना	ब्रह्महभ्यां	ब्रह्महभिः
dat.	ब्रह्मघ्ने &c.		

g. पूषन्, 'the sun,' is inflected after the model of सूर्यमन्; but in the accusative plural, and analogous cases, an imperfect noun, पूष्, is optionally substituted.

nom.	पूषा	पूषणौ	पूषणः
acc.	पूषणं	—	पूषणः or पूषः
instr.	पूषणा or पूषा	पूषभ्यां	पूषभिः
dat.	पूषणे or पूषे &c.		

h. अश्वन्, 'a horse,' belongs to nouns in अन् in one case only, the nom. sing.: in all the rest it is declined like a noun in त्, or अश्वत्; as,

nom.	अश्वी	अश्विनौ	अश्विनः
acc.	अश्विनं	—	अश्वितः
instr.	अश्विता	अश्विभ्यां	अश्विभिः
dat.	अश्विते &c.		

If compounded with a negative, and used attributively, it is declined regularly as a noun ending in अन् preceded by a conjunct consonant, of which the last member is व; as अनश्वन् 'one who has not a horse:' nom. अनश्वी, अनश्विनौ, अनश्विनः; acc. अनश्विनं, अनश्विनौ, अनश्विनः; instr. अनश्विना, अनश्विभ्यां, &c.

113. अहन् neut., 'a day,' is very irregular, substituting र् for the final in the nominative singular and locative plural, and उ convertible to ओ with the short vowel of अह before भ. In the other cases it conforms to व्योमन्; as,

nom. }	अहः	अह्नी or अहनी	अहानि
acc. }			
instr.	अह्ना	अहोभ्यां	अहोभिः
dat.	अहे	—	अहोभ्यः
abl.	अहः	—	—
gen.	—	अहोः	अह्नां
loc.	अहि or अहनि	—	अहःसु or अहस्तु

a. Compounded with numerals, with वि, or with साय, अह् is substituted before all the terminations, and is declined like a noun ending in अ; as सायाह् 'the afternoon:' सायाहः, सायाहौ, सायाहाः, &c.: but in the locative case singular these compounds take different forms; as सायाहे, सायाहि or सायाहनि.

b. Compounded with other words, अहन् is declined in the masculine and feminine like other nouns in अन्, except before the terminations of the dual and plural that begin with भ, where it substitutes उ for न्; as दीर्घाहन् 'a long day:' nom. दीर्घाहा, दीर्घाहानौ, दीर्घाहानः; acc. दीर्घाहानं, दीर्घाहानौ, दीर्घाहः; instr. दीर्घाहा, दीर्घाहोभ्यां, दीर्घाहोभिः; dat. दीर्घाहे, &c.; loc. sing. दीर्घाहि or दीर्घाहनि, plur. दीर्घाहःसु or दीर्घाहस्तु, voc. दीर्घाहः, &c.

Nouns in इन्.

114. Many possessive nouns are formed with the affixes इन्, विन्, and मिन्; as, धनिन् 'having wealth,' 'opulent;' दण्डिन् 'having a staff,' 'an ascetic;' तपस्विन् 'having devotion,' 'a devotee;' वाग्मिन् 'having speech,' 'eloquent:' all of which are declined on one model. They reject the न् before the consonants; retain it before the vowels; and make the penultimate of the base long in the nom. singular; in all the other cases the inflectional terminations are added, without any change, to the final of the base: as धनिन् mfn. 'rich.'

masc. nom.	धनी	धनिनौ	धनिनः
acc.	धनिनं	—	धनिनः
instr.	धनिना	धनिभ्यां	धनिभिः
dat.	धनिने &c.		loc. धनिषु
voc.	धनिन्		

The feminine affixes ई, as धनिनी, and is declined like नदी. The neuter is regular; nom. acc. धनि, धनिनी, धनीनि.

115. There are three irregular nouns of this class; पथिन् 'a road,' मथिन् 'a churning stick,' and ऋभुक्षिन् 'a name of Indra.' These substitute ञ् for the final syllable before the affix of the nominative singular, and for इ before the other affixes of the nominative, and those of the accusative singular and dual: before the vowel terminations of the accusative plural and other cases they reject the final syllable altogether: before the consonants they reject the न्.

The two first also prefix a nasal to the consonant थ, before the first five inflexions; viz. those of the nominative, and the singular and dual accusative; as पथिन् 'a path,' 'a road.'

nom.	पन्थाः	पन्थानौ	पन्थानः
acc.	पन्थानं	—	पथः
instr.	पथा	पथिभ्यां	पथिभिः
dat.	पथे &c.		loc. पथिषु
voc.	पथिन्		

So मथिन् makes मन्थाः, मन्थानौ, मथा, मथिभ्यां, &c.

Compounded with other words, these are declined in the masculine in the same manner as the uncompounded word: in the feminine, the final syllable is rejected, and the affix ई is added to the antepenultimate consonant: in the neuter, न् is rejected in the singular and dual, and prefixed to थ before the plural: as सुपथिन्, 'having a good road,' makes, masc. सुपन्थाः, &c.; fem. सुपथी, सुपथ्यौ, &c.; neut. nom. and acc. सुपथि, सुपथी, सुपन्थानि.

ऋभुक्षिन् makes, nom. ऋभुक्षाः, ऋभुक्षाणौ, ऋभुक्षाणः; acc. ऋभुक्षाणं, ऋभुक्षाणौ, ऋभुक्षः; instr. ऋभुक्षा, ऋभुक्षिभ्यां, &c.

116. Nouns ending in स् are few: before the consonantal terminations it is changed to न्; as प्रशाम् 'mild,' 'quiet,' makes, nom. प्रशान्, प्रशामौ, प्रशामः; instr. प्रशामा, प्रशान्भ्यां, प्रशान्भिः; loc. plur. प्रशांसु or प्रशान्तु.

CLASS VII. Nouns ending in semivowels, य, र, ल, व.

117. Nouns ending in य् and ल् are of rare occurrence: if they occur, they are regular.

118. Nouns derived from verbal roots ending in र् or व् make a preceding vowel long before the inflectional terminations which begin with consonants. र् is changed to Visarga in the nominative singular; but not before the locative plural, if it be a radical letter. स followed by a vowel, as in सु, is not doubled after र्. Thus गिर् fem. 'speech:' nom. गीः, गिरौ, गिरः; acc. गिरं, गिरौ, गिरः; instr. गिरा, गीर्भ्यां, गीर्भिः; loc. plur. गीर्षु.

Nouns ending in semivowels do not insert a nasal before the neuter plural. वार् n., 'water,' makes, nom. and acc. वाः, वारी, वारि; instr. वारा, वार्यां, वारिभिः, &c.

a. दिव्, 'sky,' changes व to औ in the nominative, and to उ before the consonantal terminations. The इ of दि becomes य् by the rules of Sandhi. दिव् f. 'sky:' nom. द्यौः, दिवौ, दिवः; acc. दिवं, दिवौ, दिवः; instr. दिवा, द्युभ्यां, द्युभिः; loc. plur. द्युषु.

b. Used attributively, as in सुदिव्, 'having a clear sky (a day),' the neuter form is, nom. and acc. सुद्यु, सुदिवी, सुदिवि; the rest like the masculine.

CLASS VIII. Nouns ending in sibilants, श, ष, स.

श.

119. Nouns formed from verbal roots ending in श्, with the affix technically termed क्तिन्, substitute for the final the guttural letter क् before all the terminations beginning with consonants; as दिश् f. 'space.'

nom.	दिक् or दिग्	दिशौ	दिशः
acc.	दिशं	—	दिशः
instr.	दिशा	दिग्भ्यां	दिग्भिः &c.
loc.	दिशि	दिशोः	दिक्षु

When formed with any other affix, it is said that ष् is substituted for the final; and for ष् the cerebral ट् is substituted in the same cases.

विष् (विष्) 'who enters.'

nom.	विट् or विड्	विशौ	विशः
acc.	विशं	—	—
instr.	विशा	विड्भ्यां	विड्भिः &c.
loc.	विशि	विशोः	विट्सु

neuter nom. and acc. विट् or विड्, विशी, विंशि

a. नश्, 'who or what destroys,' takes either form.

nom.	नक्-नग् or नट्-नड्	नशौ	नशः
acc.	नशं	—	—
instr.	नशा	नग्भ्यां or नड्भ्यां	नग्भिः or नड्भिः
loc.	नशि	—	नक्षु or नट्सु

b. दृश् 'who sees,' with its compounds ईदृश्, तादृश्, सदृश्, 'such-like,' 'similar,' take the guttural substitute: so do the derivatives of स्पृश् 'to touch;' तादृक् or तादृग्, तादृशौ, तादृशा, तादृग्भ्यां, &c.: so घृतस्पृश् 'who touches Ghee;' घृतस्पृक् or ग्, घृतस्पृशौ, घृतस्पृशा, घृतस्पृग्भ्यां, &c.

c. निश् may be substituted for निशा 'night,' and is then declined like विष्; according to some, a palatal may be substituted for the cerebral before the consonants, except in the nominative singular; as निड्भ्यां or निज्भ्यां, निट्सु or निच्सु.

ष.

120. Nouns ending in ष् are inflected in one of three ways; 1. by substituting ट् for the final before the consonantal inflexions; 2. by substituting क् in the similar cases; and 3. by substituting before the same inflexions 'ru' or र्.

The substitution of ट् is considered the regular form of inflecting verbal derivative forms in ष्; as त्विष् f., 'light,' from त्विष् 'to shine.'

nom.	त्विट् or त्विड्	त्विषौ	त्विषः
acc.	त्विषं	—	—
instr.	त्विषा	त्विड्भ्यां	त्विड्भिः
dat.	त्विषे &c.		loc. त्विट्सु or त्विट्सु

121. As in the case of nouns ending in श्, those in ष् formed from verbs by the affix क्तिन् take the guttural substitute ; as दधृष् 'arrogant,' from धृष् 'to be proud.'

nom.	दधृक् or -धृग्	दधृषौ	दधृषः
acc.	दधृषं	—	—
instr.	दधृषा	दधृग्भ्यां &c.	

122. In the case of सजुष् 'a friend,' and some other words, particularly those in which the final is properly स्, but has become ष् in consequence of being preceded by some other vowel than अ or आ (see rule 29), र् is substituted for the final before the consonantal inflexions, and the nouns are declined like nouns ending in र्.

	सजुष् 'a friend.'		
nom.	सजूः	सजूषौ	सजूषः
acc.	सजुषं	—	—
instr.	सजुषा	सजूर्भ्यां	सजूर्भिः
dat.	सजूषे &c.	loc. सजूःषु or सजूष्षु	

a. आशिष् for आशिस् f. 'a benediction,' is similarly inflected.

nom.	आशीः	आशिषौ	आशिषः
acc.	आशिषं	—	—
instr.	आशिषा	आशीर्भ्यां	आशीर्भिः
dat.	आशिषे &c.	loc. आशीःषु or आशीष्षु	

b. दोष् for दोस्, 'the arm,' besides being declined in this manner, admits before the vowel terminations of the accusative plural and following cases the optional use of दोषन्, declined like nouns in ञन्.

nom.	दोः	दोषौ	दोषः
acc.	दोषं	—	— or दोष्णः
instr.	दोषा or दोष्णा	दोर्भ्यां	दोर्भिः
dat.	दोषे or दोष्णे	—	दोर्भ्यः
abl.	दोषः or दोष्णः	—	—
gen.	दोषः or दोष्णः	दोषोः or दोष्णोः	दोषां or दोष्णां
loc.	दोषि or दोष्णि	—	दोःषु or दोष्षु

It is also neuter : nom. and acc. दोः, दोषी, दोंषि.

c. Neuter nouns with a penultimate इ or उ short, make the vowel long only before the nasal augment of the nominative and accusative plural; as, धनुष् 'a bow,' चक्षुष् 'the eye,' रोचिष् 'light,' हविष् 'Ghee,' severally for धनुस्, चक्षुस्, &c.; as, nom. and acc. रोचिः, रोचिषी, रोचींषि; instr. रोचिषा, रोचिभ्यां, रोचिभिः, &c. : so, nom. and acc. चक्षुः, चक्षुषी, चक्षूंषि; instr. चक्षुषा, चक्षुभ्यां, चक्षुभिः.

d. Nouns derived from the desiderative form of the verb are declined after this manner; as पिपठिष्, 'one who wishes to read,' makes, mf. पिपठीः, पिपठिषौ, पिपठीभ्यां, &c.; neuter nom. and acc. पिपठिः, पिपठिषी, पिपठिषि. It does not insert the nasal in the neuter plural. चिकीर्ष, 'one who wishes to do,' rejects the sibilant before a consonantal inflection (see rule 35); as, चिकीः, चिकीर्षौ, चिकीर्षः, चिकीर्ष्यां, &c.

123. Nouns formed from verbs ending in the compound letter छ् reject before the consonantal inflexions either the first member of the compound or क्, and are then declined like nouns in ष्; or they reject the second member ष्, and are declined as if ending in क्.

The same words, accordingly as they are said to be formed with different affixes, may take both modifications; as तक्ष् mf. 'who or what pares' or 'makes thin : ' nom. sing. तट् or तड्, तक् or तग्; instr. dual, &c. तड्भ्यां or तग्भ्यां; loc. plur. तट्सु or तक्षु; so गोरक्ष्, 'a cow-keeper,' makes, nom. sing. गोरट् or गोरड्, गोरक् or -रग्; instr. dual, &c. गोरड्भ्यां or गोरग्भ्यां; loc. plur. गोरट्सु or गोरक्षु. Before the vowels the final is of course unchanged; as तक्षौ, गोरक्षौ.

a. Nouns in छ् formed from desideratives reject the sibilant only; as पिपक्ष्, 'who desires to cook,' makes, पिपक् or -ग्, पिपक्षौ, पिपग्भ्यां, पिपक्षु, &c. विवक्ष् 'who wishes to speak,' दिधक्ष् 'what desires to burn,' are similarly inflected.

स.

124. Nouns masculine and feminine ending in स्, when preceded by ज्ञ, make the penultimate long in the nominative

singular, and substitute उ for the sibilant before the inflexions beginning with भ, which with a preceding च makes ओ.

वेधस् 'Brahmá.'

nom.	वेधाः	वेधसौ	वेधसः
acc.	वेधसं	—	—
instr.	वेधसा	वेधोभ्यां	वेधोभिः
dat.	वेधसे	—	वेधोभ्यः
abl.	वेधसः	—	—
gen.	—	वेधसोः	वेधसां
loc.	वेधसि	—	वेधःसु or वेधस्तु
voc.	वेधः		

a. The vowel is not made long in the nominative, if the noun retain the form of the radical whence it is derived; as, वस् 'to clothe;' सुवस् 'who dresses well;' nom. sing. सुवः. So पिण्डग्रस् 'who takes a funeral cake,' from पिण्ड and ग्रस् 'to take;' nom. sing. पिण्डग्रः.

b. Three masculine nouns in अस् are irregular, अनेहस् 'time,' उशनस् 'the regent of the planet Venus,' and पुरुदंशस् a name of Indra. They are declined in the nominative singular as if ending in अन्; अनेहा, उशना, पुरुदंशा. In the vocative the first and last are regular, अनेहः, पुरुदंशः; the second has three forms, उशनः, उशन, or उशनन्.

125. Neuter nouns in अस् do not make the penultimate long in the nominative and accusative singular, but make it long in the plural; as पयस् 'water:' nom. and acc. पयः, पयसी, पयांसि; पयसा, पयोभ्यां, पयोभिः, &c.; पयःसु or पयस्तु.

126. Nouns ending in स् in conjunction with a consonant drop the final (by rule 35) before the consonantal inflexions; so हिन्स् mf., 'who or what injures,' becomes, nom. हिन्, हिन्सौ, हिन्सः; acc. हिन्सं, हिन्सौ, हिन्सः; instr. हिन्सा, हिन्भ्यां, हिन्भिः, &c.

a. Derivatives from संस् and ध्वंस्, 'to fall,' with the affix क्तिन्, substitute ह् for the final (which becomes ट् and ड्) before the consonants, and reject the nasal throughout. ध्वंस् 'who

falls :’ nom. ध्वट् or ध्वङ्, ध्वसौ, ध्वसः ; acc. ध्वसं, ध्वसौ, ध्वसः ; instr. ध्वसा, ध्वङ्भ्यां, ध्वङ्भिः, &c.

127. पुंस्, ‘a man,’ drops the final sibilant before the consonantal inflexions ; and it is otherwise peculiar in the nominative, and in the singular and dual of the accusative ; as,

nom.	पुमान्	पुमांसौ	पुमांसः
acc.	पुमांसं	—	पुंसः
instr.	पुंसा	पुंभ्यां	पुंभिः
dat.	पुंसे	—	पुंभ्यः
abl.	पुंसः	—	—
gen.	पुंसः	पुंसोः	पुंसां
loc.	पुंसि	—	पुंसु or पुंस्तु
voc.	पुमन् &c.		

It may be declined in three genders as an epithet ; as सुपुंस् ‘of a good man :’ mf. सुपुमान् &c. ; neut. nom. and acc. सुपुम्, सुपुंसी, सुपुमांसि.

128. There are some participial nouns formed with वस्, which before the inflexions of the nominative, and of the accusative singular and dual, prefix a nasal to the sibilant, and make the preceding vowel long. In the nominative singular the स् is rejected, as the final of a conjunct consonant : before the accusative plural, and following vowel inflexions, व is changed to उ, as also before a feminine formed with ई, and the dual neuter : the sibilant, when final (as in the neuter singular), and before the consonantal inflexions, is changed to ह्.

विद्वस् ‘who is knowing, wise.’

masc. nom.	विद्वान्	विद्वान्सौ	विद्वान्सः
acc.	विद्वान्सं	—	विदुषः
instr.	विदुषा	विद्वद्भ्यां	विद्वद्भिः
dat.	विदुषे &c.	loc.	विद्वत्सु
voc.	विद्वन्		
fem.	विदुषी	विदुष्यौ	विदुष्यः
neut.	विद्वत्	विदुषी	विद्वान्सि

a. If the termination वस् be preceded by इ, that vowel is rejected when the व is changed to उ; as सेदिवस् 'who is sitting:' nom. सेदिवान्, सेदिवांसौ, सेदिवांसः; acc. सेदिवांसं, सेदिवांसौ, सेदुषः; instr. सेदुषा, सेदिवद्भ्यां, &c.: fem. nom. sing. सेदुषी: neut. nom. and acc. सेदिवत्, सेदुषी, सेदिवांसि.

129. Superlatives formed with the termination ईयस् are declined in the three numbers of the nominative, and in the singular and dual accusative, analogously to participles in वस्; in the other cases they follow the analogy of nouns in जस्; as गरीयस् 'most heavy.'

masc. nom.	गरीयान्	गरीयांसौ	गरीयांसः
acc.	गरीयांसं	—	गरीयसः
instr.	गरीयसा	गरीयोभ्यां	गरीयोभिः
dat.	गरीयसे &c.		loc. गरीयसु or गरीयस्तु
voc.	गरीयन्		
fem.	गरीयसी	गरीयस्यौ	गरीयस्यः
neut.	गरीयः	गरीयसी	गरीयांसि

CLASS IX. Nouns ending in ह.

130. Nouns ending in ह substitute ढ् for it, agreeably to rule 32: ढ् undergoes the changes to which the rules of Sandhi subject it. मधुलिह 'a bee,' from मधु 'honey,' and लिह 'who or what sips,' is thus declined:

nom.	मधुलिह् or -लिङ्	मधुलिहौ	मधुलिहः
acc.	मधुलिहं	—	—
instr.	मधुलिहा	मधुलिङ्भ्यां	मधुलिङ्भिः
dat.	मधुलिहे	—	मधुलिङ्भ्यः
abl.	मधुलिहः	—	—
gen.	—	मधुलिहोः	मधुलिहां
loc.	मधुलिहि	—	मधुलिहसु or -लिहस्तु
voc.	मधुलिह		

The feminine is the same as the masculine. लिह् in the neuter makes, nom. and acc. लिह् or -इ, लिही, लिंहि.

a. तुरासाह्, a name of Indra, is inflected like मधुलिह्, but has the peculiarity of changing स to ष when the final is changed; as तुराषाट् or -इ, तुरासाहौ, तुराषाड्भ्यां, &c.

131. Words formed with the affix क्तिन् substitute घ् for a final ह्, which becomes क् or ग्, agreeably to the rules of Sandhi, before the consonantal inflexions; as उष्णिह्, 'a metre of the Vedas.'

nom.	उष्णिक् or ग्	उष्णिहौ	उष्णिहः
acc.	उष्णिहं	—	—
instr.	उष्णिहा	उष्णिग्भ्यां	उष्णिग्भिः
dat.	उष्णिहे &c.		loc. उष्णिक्षु

a. Other verbal nouns formed with the same affix substitute either a guttural or a cerebral for the final; as मुह् mf. 'one who is perplexed.'

nom.	मुट्-मुड् or मुक्-मुग्	मुहौ	मुहः
acc.	मुहं	—	—
instr.	मुहा	मुड्भ्यां or मुग्भ्यां	मुड्भिः or मुग्भिः
dat.	मुहे &c.		loc. मुट्सु or मुक्षु

So मुह् 'one who vomits;' सिह् 'one who is kind;' दुह् 'one who hates.'

b. But, monosyllabic verbal derivatives, ending in an aspirated soft consonant, change their initial, if it be any unaspirated soft consonant, except ज, to its corresponding aspirate, whenever the final is changed: therefore दुष् for दुह् becomes, nom. sing. दुष्क् or दुष्ग्, मुट् or मुड्; instr. dat. and abl. dual दुष्ग्भ्यां or मुड्भ्यां; instr. plur. दुष्ग्भिः; dat. and abl. plur. दुष्ग्भ्यः or मुड्भ्यः; loc. plur. दुष्क्षु or मुट्सु; in the other cases, दुहौ, दुहः, दुहा, &c. So दह् 'what burns:' धक् or धग्, धट् or धड्; धग्भ्यां or धड्भ्यां &c. दुह्, who or what milks,' takes the guttural substitute only; as,

nom.	धुक् or धुग्	दुहौ	दुहः
acc.	दुहं	—	—
instr.	दुहा	धुग्भ्यां	धुग्भिः
dat.	दुहे &c.		loc. धुक्षु

c. वाह्, 'what bears or carries,' substitutes ऊ for the first two letters in several compound nouns before the accusative plural and subsequent vowel inflexions : this ऊ (by rule 3. clause c.) makes, with a preceding अ, औ not ओ; as विश्ववाह् mf. 'all-sustaining.'

nom.	विश्ववाट् or -वाङ्	विश्ववाहौ	विश्ववाहः
acc.	विश्ववाहं	—	विश्वौहः
instr.	विश्वौहा	विश्ववाङ्भ्यां	विश्ववाङ्भिः
dat.	विश्वौहे &c.		loc. विश्ववाट्सु
fem. nom. sing.	विश्वौही		

If the preceding vowel be not अ or आ, the ऊ to which वा is changed combines with it, according to rule : thus भूवाह् 'earth-sustaining;' nom. भूवाट्, भूवाहौ, भूवाहः; acc. plur. भूहः; instr. sing. भूहा, &c.

d. श्वेतवाह्, 'Indra,' (he who is borne on a white horse,) presents several anomalies. In the nominative and vocative singular, and before the consonantal inflexions, it is declined as if ending in अस्; as श्वेतवस्. In the accusative plural and following cases with vowel inflexions it retains its final, but optionally substitutes ऊ for वा; as,

nom.	श्वेतवाः	श्वेतवाहौ	श्वेतवाहः
acc.	श्वेतवाहं	—	श्वेतौहः or श्वेतवाहः
instr.	श्वेतौहा or श्वेतवाहा	श्वेतवोभ्यां	श्वेतवोभिः
dat.	श्वेतौहे or श्वेतवाहे	—	श्वेतवोभ्यः
abl.	श्वेतौहः or श्वेतवाहः	—	—
gen.	—	श्वेतौहोः or श्वेतवाहोः	श्वेतौहां or श्वेतवाहां
loc.	श्वेतौहि or श्वेतवाहि	—	श्वेतवःसु or श्वेतवस्सु

e. उपानह् f. 'a slipper,' substitutes ध् for the final before the consonantal inflexions; making उपानत् or उपानद्, उपानद्भ्यां, उपानद्भिः, उपानद्भ्यः, उपानत्सु; before the vowels, उपानहौ, &c.

f. अश्विह्, 'an ox,' is very anomalous. In the nominative and vocative singular न् is substituted for the final; and in all

the numbers of the nominative, and in the accusative singular and dual, **आ** is prefixed to the final; before which, **उ** regularly becomes **व्**. Before the consonantal inflexions **ह** is changed to **द्**.

nom.	अनङ्गान्	अनङ्गाहौ	अनङ्गाहः
acc.	अनङ्गाहं	—	अनङ्गुहः
instr.	अनङ्गुहा	अनङ्गुभ्यां	अनङ्गुभिः
dat.	अनङ्गुहे &c.		loc. अनङ्गुत्सु
voc.	अनङ्गन्		

Compounded so as to form an epithet, this word may become feminine and neuter; as **स्वनङ्गुह**, 'having good cattle,' makes, fem. nom. **स्वनङ्गुही**, neut. nom. and acc. **स्वनङ्गुत्**, **स्वनङ्गुही**, **स्वनङ्गांहि**.

SECTION III.

Adjectives.

132. Adjective or attributive nouns are inflected in the same manner as substantive nouns: admitting of the three genders, and varying as to their inflectional terminations according to their proper finals, agreeably to the rules already given for the inflexions of nouns.

133. Adjectives admit of the variations of degree common in other languages, as comparatives and superlatives. When regular, they are formed by adding to the crude noun the terminations **तर** and **तम** (technically called **तरप्** and **तमप्**): in the former of which we have the Greek **τερος**, and in the latter an approximation to **τατος** and the 'timus' of the Latin. Thus,

पुण्य holy	पुण्यतर more holy	पुण्यतम most holy.
पटु eloquent	पटुतर more eloquent	पटुतम most eloquent.

a. Before these affixes a final **न्** is rejected, and the final **स्** of the participial affix **वस्** is changed to **न्**; as,

युवन् young	युवतर younger	युवतम youngest.
विद्वस् wise	विद्वत्तर wiser	विद्वत्तम wisest.

b. The same affixes, with a like import, are added to some particles; as अति, 'more than,' may make अतितर and अतितम 'still more' or 'most:' and although different etymologies are assigned to उत्तर and उत्तम, which, besides other meanings, denote degrees of excellence, or 'better,' 'best,' they are most probably formed from उद् 'up,' with the terminations of the comparative and superlative degrees.

c. The terminations are sometimes added to substantive nouns; as, नृप 'a king;' नृपतर 'more a king;' नृपतम 'most a king.'

d. When added to feminine nouns in ई or ऊ, the finals may be made short; as, श्रितर or श्रीतर 'more fortunate;' श्रितम or श्रीतम 'most fortunate.'

e. The same terms, with the syllable अम् added, give a comparative and superlative force to the personal inflexions of verbs; as, जल्पति 'he talks;' जल्पतितराम् 'he talks more than he ought;' जल्पतितमाम् 'he talks without stint or measure.'

134. Attributives formed with तर and तम are declined in three genders like other nouns in अ, and like them offer a marked resemblance to Latin attributives in 'us;' as पुण्यतरः, पुण्यतरा, पुण्यतरं, &c.

135. Attributives of comparison are also formed with the affixes ईयस् and इष्ठ, which are analogous to the *ίων* and *ιστος* of the Greek; the former properly denoting the comparative, the latter the superlative; although the distinction is not always carefully observed. Those which are formed with इष्ठ are declined like nouns in अ; those with ईयस् in the manner explained under nouns ending in स् (see rule 129). They take the three genders; as, बल 'strong;' बलीयस् 'stronger,' nom. बलीयान्, बलीयसी, बलीयः; बलिष्ठ 'strongest,' बलिष्ठः, बलिष्ठा, बलिष्ठं, &c.

a. These affixes have the effect of causing, as in the example given, a final vowel to be dropped. बल rejects its own अ,

and consequently the vowels ई and इ are attached at once to the consonant; so पटु, 'eloquent,' makes पटीयस् and पटिष्ठ. If the word be a monosyllable, however, the final अ is not rejected, and the usual change by Sandhi takes place; as प्र for प्रिय, 'dear,' with ईयस् and इष्ठ makes प्रेयस्, प्रेष्ठ; and अ for प्रशस्य, 'excellent,' श्रेयस्, श्रेष्ठ. They also cause the elision of the possessive affixes मत्, इन्, विन्, and of नृ when an affix forming nouns of agency; so मतिमत्, 'having sense,' 'sensible,' becomes मतीयस् 'more sensible,' मतिष्ठ 'most sensible;' मेधाविन्, 'possessed of intelligence,' makes मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent;' धनिन्, 'having wealth,' 'rich,' धनीयस् 'richer,' धनिष्ठ 'most rich;' कर्तृ from कृ 'to do,' 'an agent,' 'active,' करीयस् 'more' or 'very active,' करिष्ठ 'most active.'

b. The affixes ईयस् and इष्ठ are attached, however, most commonly to modifications of the original noun, or to what are considered as substitutes for it; although possibly in some cases they are the proper originals become obsolete. The following is a list of the principal instances.

Primitive.	Substitute.	Comparative.	Superlative.
अनिक near	नेद	नेदीयस्	नेदिष्ठ
अल्प little, young	{ कण कन	कणीयस् कनीयस्	कणिष्ठ कनिष्ठ
उरु large	वर	वरीयस्	वरिष्ठ
कृश thin	क्रश	क्रशीयस्	क्रशिष्ठ
क्षिप्र quick	क्षेप	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र small or mean	क्षोद	क्षोदीयस्	क्षोदिष्ठ
गुरु heavy	गर	गरीयस्	गरिष्ठ
तृप्त content	तप	तपीयस्	तपिष्ठ
दीर्घ long	दाघ	दाघीयस्	दाघिष्ठ
दूर distant	दव	दवीयस्	दविष्ठ
दृढ firm	द्रढ	द्रढीयस्	द्रढिष्ठ
परिवृह large	परिव्रह	परिव्रहीयस्	परिव्रहिष्ठ
पृथु large	प्रथ	प्रथीयस्	प्रथिष्ठ
प्रशस्य excellent	{ अ ज्या	श्रेयस् ज्येयस्	श्रेष्ठ ज्येष्ठ

प्रिय dear	प्र	प्रेयस्	प्रेष्ठ
बहु much	बंह	बंह्रीयस्	बंह्रिष्ठ
भृश much	भृश	भृशीयस्	भृशिष्ठ
मृदु soft	मृद	मृदीयस्	मृदिष्ठ
युवन् young	{ यव	यवीयस्	यविष्ठ
	{ कण	कणीयस्	कणिष्ठ
	{ कन	कनीयस्	कनिष्ठ
वाढ heavy	साध	साधीयस्	साधिष्ठ
वृद्ध old	{ वर्ष	वर्षीयस्	वर्षिष्ठ
	{ ज्या	ज्येयस्	ज्येष्ठ
वृन्दारक excellent	वृन्द	वृन्दीयस्	वृन्दिष्ठ
स्थिर firm, stable	स्थ	स्थेयस्	स्थेष्ठ
स्थूल gross, bulky	स्थव	स्थवीयस्	स्थविष्ठ
स्फिर much	स्फ	स्फेयस्	स्फेष्ठ
ह्रस्व short	ह्रस्	ह्रसीयस्	ह्रसिष्ठ

c. बहु, 'much,' substitutes भूय, and is anomalous in the first form, as भूयस्, भूयिष्ठ.

d. Occasionally the regular terminations are superadded to these superlatives to imply excess in a still greater degree; as, श्रेष्ठतर 'more excellent;' श्रेष्ठतम 'most excellent,' 'most best.'

SECTION IV.

Pronouns and Pronominal Nouns.

136. Pronouns and certain other nouns are classed together, as agreeing in some peculiarities of inflexion, by which they are distinguished from all other nouns. The list commences with the distributive pronoun सर्व 'all;' whence they are called सर्वादि or Sarva and others.

137. Besides the meaning 'all,' सर्व is a name of Śiva, and in that sense it is declined like any other noun in अ; but when it is a pronominal noun it differs from its regular inflexion in the following respects:

nom. plur.	ए	is substituted for छाः, as सर्वे	for सर्वाः
dat sing.	स्मै	_____ डे	— सर्वस्मै — सर्वाय
abl. sing.	स्मात्	_____ डसि	— सर्वस्मात् — सर्वात्
loc. sing.	स्मिन्	_____ डि	— सर्वस्मिन् — सर्वे
gen. plur.	स	_____ न	— सर्वेषाम् — सर्वाणां

138. After the feminine form सर्वा, स्य is prefixed to the terminations of the dative, ablative, genitive, and locative singular; and the final of the inflective base is made short. In the genitive plural स is prefixed to चाम्.

सर्वे 'all.'

	Masculine.			Feminine.		
nom.	सर्वः	सर्वौ	सर्वे	सर्वा	सर्वे	सर्वाः
acc.	सर्वं	—	सर्वान्	सर्वां	—	—
instr.	सर्वेण	सर्वाभ्यां	सर्वैः	सर्वया	सर्वाभ्यां	सर्वाभिः
dat.	सर्वस्मै	—	सर्वेभ्यः	सर्वस्यै	—	सर्वाभ्यः
abl.	सर्वस्मात्	—	—	सर्वस्याः	—	—
gen.	सर्वस्य	सर्वयोः	सर्वेषां	—	सर्वयोः	सर्वासां
loc.	सर्वस्मिन्	—	सर्वेषु	सर्वस्यां	—	सर्वासु

Neuter nom. and acc. सर्वं सर्वे सर्वाणि &c.

139. All the words of this class follow this model, as far as regards the inflectional terminations, with exception of the two first personal pronouns, which are altogether anomalous. The class consists of the following pronouns and pronominal nouns.

1. Personal pronouns.

अस्मद् I.

युष्मद् thou.

तद् } that, or he, she, it.
तद् }

2. Demonstrative pronouns.

अदस् this or that.

एतद् this.

इदम् this.

3. Relative.

id. यद् who, which, or what.

4. Interrogative.

quis किम् who? or what?

5. Honorific.

भवत् your honour, your excellency.

6. Pronominal nouns.

1. Distributives.

सर्वे } all.	द्वितीय } second.
विश्वे }	द्वितीय }
<i>each.</i> एक one.	तृतीय } third.
एकतर one of two. <i>(comp.)</i>	तृतीय }
एकतम one of many. <i>superl.</i>	प्रथम first.
<i>HNHN.</i> अन्य other.	चरम last.
अन्यतर either. — <i>comp.</i>	अर्ध half.
इतर other.	अल्प few.
कतर which of two. — <i>comp.</i>	कतिपय how many.
कतम which of many. — <i>superl.</i>	सम all. <i>same</i>
यतर whether of two. <i>comp.</i>	सिम whole. <i>summa</i>
यतम whether of many. <i>superl.</i>	नेम half.
<i>duo.</i> द्वय two, twofold.	त्व all.
उभे } both.	स्व own. <i>vila</i>
उभय }	

2. Locatives.

<i>prior</i> पूर्व prior, east.	अधर inferior, west.
<i>post.</i> पर after.	दक्षिण south, right.
अवर posterior, west.	उत्तर subsequent, north.
अपर inferior, other.	अन्तर outer.

140. The pronouns of the first and second persons are very anomalous, but their irregularities are of exceeding interest, as they present striking analogies to those of the pronouns of the same persons in the classical and teutonic languages.

1.	अस्मद् 'I.'	
nom. अहम्	आवां	वयं
acc. मां or मा	आवां or नौ	अस्मान् or नः
instr. मया	आवाभ्यां	अस्माभिः
dat. मह्यम् or मे	आवाभ्यां or नौ	अस्मभ्यम् or नः
abl. मत्	आवाभ्यां	अस्मत्
gen. मम or मे	आवयोः or नौ	अस्माकम् or नः
loc. मयि	आवयोः	अस्मासु

2.	युष्मद् 'thou.'	
nom. त्वं	युवां	यूयं
acc. त्वां or त्वा	युवां or वाम्	युष्मान् or वः
instr. त्वया	युवाभ्यां	युष्माभिः
dat. तुभ्यम् or ते	युवाभ्यां or वाम्	युष्मभ्यम् or वः
abl. त्वत्	युवाभ्यां	युष्मत्
gen. तव or ते	युवयोः or वाम्	युष्माकम् or वः
loc. त्वयि	युवयोः	युष्मासु

141. The other pronouns are declinable in three genders, and follow more nearly the model of the class, सर्व्व, in their inflexions.

Those which end in ह्, as तद् &c., reject their final consonant before all the inflexions, except in the nominative singular of the neuter; and they thus become words terminating in च्.

Before the nominative masculine and feminine, तद्, तद्, and एतद् change their त् to स; becoming therefore स, सा, स्य, स्या, एष, एषा; as,

तद् 'that,' or 'he, she, it.'					
Masculine.			Feminine.		
OS. - is	nom. सः	तौ ते	सा	ते	ताः
TOV. lām	acc. तं	तौ तान्	तां	ते	ताः
TONA	instr. तेन	ताभ्यां तैः	तया	ताभ्यां	ताभिः
LOMAI	dat. तस्मै	— तेभ्यः	तस्यै	—	ताभ्यः
TOISY tsmat.	abl. तस्मात्	— —	तस्याः	—	—
TOY tga	gen. तस्य	तयोः तेषां	—	तयोः	तासां
LOSMAN	loc. तस्मिन्	— तेषु	तस्यां	—	तासु

Neuter तद् or तत् ते तानि.

So तद्, 'that,' makes,

and एतद्, 'this:'

masc.	स्यः	तौ	ते	एषः	एतौ	एते
fem.	स्या	ते	त्याः	एषा	एते	एताः
neut.	तद्	ते	तानि	एतद्	एते	एतानि

The other inflexions are also like those of तद्; but in the accusative singular, dual, and plural, in the instrumental singular, and the genitive dual, in the three genders, एन is sometimes used for एत; as,

masc. acc.	एतं or एनं	एतौ or एनौ	एतान् or एनान्
instr. s.	एतेन or एनेन		
gen. d.	एतयोः or एनयोः		
fem. acc.	एतां or एनां	एते or एने	एताः or एनाः
instr. s.	एतया or एनया		
gen. d.	एतयोः or एनयोः		
neut. acc.	एनं	एने	एनानि

a. The second form is employed in the subsequent member of a sentence in which the first has already been used; as, एतेन व्याकरणमधीतमेनं हितोपदेशं पाठय, 'The grammar has been studied by him; now set him to read the Hitopadeśa.'

142. The other two demonstrative pronouns, अदस् 'this' or 'that,' and इदम् 'this,' undergo various modifications, chiefly of the inflective bases.

अदस् 'this' or 'that.'

Masculine.			Feminine.			
nom.	असौ	अम्	अमी	असौ	अम्	अमूः
acc.	अमुं	—	अमून्	अमुं	—	—
instr.	अमुना	अमूभ्यां	अमीभिः	अमुया	अमूभ्यां	अमूभिः
dat.	अमुष्मै	—	अमीभ्यः	अमुष्यै	—	अमूभ्यः
abl.	अमुष्मात्	—	—	अमुष्याः	—	—
gen.	अमुष्य	अमूयोः	अमीषां	—	अमूयोः	अमूषां
loc.	अमुष्मिन्	—	अमीषु	अमुष्यां	—	अमूषु

Neuter nom. and acc. अदः अम् अमूनि.

id - am

इदम् 'this,' or 'that.'

Masculine.

Feminine.

nom.	अयं	इमौ	इमे	इयं	इमे	इमाः
acc.	इमं	—	इमान्	इमां	—	—
instr.	अनेन	आभ्यां	एभिः	अनया	आभ्यां	आभिः
dat.	अस्मै	—	एभ्यः	अस्यै	—	आभ्यः
abl.	अस्मात्	—	—	अस्याः	—	—
gen.	अस्य	अनयोः	एषां	—	अनयोः	आसां
loc.	अस्मिन्	—	एषु	अस्यां	—	आसु

Neuter nom. and acc. इदम् इमे इमानि.

This pronoun also substitutes एन for the base in the same cases as एतद्. See above, rule 141.

143. The relative pronoun यद्, 'who' or 'which,' is declined like तद्; as, masc. nom. यः, यौ, ये; fem. nom. या, ये, याः; neut. nom. and acc. यद्, ये, यानि, &c.

144. किम्, 'who' or 'what,' is also declined analogously to तद्, substituting अ for its final and preceding vowel, except in the nom. neuter, and thus becoming a noun in अ; as,

क for किम् 'who,' 'which.'

Masculine.

Feminine.

nom.	कः	कौ	के	का	के	काः
acc.	कं	कौ	कान्	कां	के	काः
instr.	केन	काभ्यां	कैः	कया	काभ्यां	काभिः
dat.	कस्मै	—	केभ्यः	कस्यै	—	काभ्यः
abl.	कस्मात्	—	—	कस्याः	—	—
gen.	कस्य	कयोः	केषां	—	कयोः	कासां
loc.	कस्मिन्	—	केषु	कस्यां	—	कासु

Neuter nom. and acc. किम् के कानि.

a. किम् to various of its inflexions may affix चित् or चन, giving to it a more general and indefinite signification; as, कश्चित् 'some one,' 'any one,' 'a certain one;' कस्मैचित् 'to some one;' केचित् 'some ones,' 'any ones;' किञ्चित् 'something,' 'any thing.' The neuter also occurs in the obsolete

form of कत्; as कच्चित् 'any thing.' चन is also added to inflexions of किम् in a like sense; as, कश्चन 'some one;' किञ्चन 'any thing, something.'

b. The preceding pronouns may be compounded with दृश्, दृश्, or दृक्ष, derivatives from दृश् 'to see,' to signify 'similarity:' when तद्, एतद्, यद्, &c. become ता &c. ई is substituted for अदस् and इदम्, and की for किम्; as,

तादृश्, तादृश्, or तादृक्ष, such like.

एतादृश्, एतादृश्, or एतादृक्ष, this like.

यादृश्, यादृश्, or यादृक्ष, how or what like.

ईदृश्, ईदृश्, or ईदृक्ष, that or this like.

कीदृश्, कीदृश्, or कीदृक्ष, how like.

These are declinable in three genders, forming the feminine in ई; mn. तादृक्, f. तादृशी; or as nouns ending in च्, as तादृश्ः, तादृशी, तादृशं, &c.

b. To तद्, एतद्, यद्, may be added वत्, implying 'quantity,' when they are similarly changed; as, तावत् 'so much;' एतावत् 'so much;' यावत् 'how much;' which are declinable like nouns in वत्; as, तावान्, तावती, तावत्, &c.: they are also used in the neuter form as adverbs, as, यावत् 'how much,' तावत् 'so much;' and correlatively, as यावत् तावत् 'as much as.'

c. इदम् and किम् in a similar sense have यत् joined to the vowel of the base; as, इयत् 'so much;' कियत् 'how much:': nom. इयान्, इयती, इयत्, &c.

d. To क substituted for किम् may be also added त्ति, to form कत्ति 'quot,' 'how much,' 'how many.' It is the same for all genders, and is declinable in the plural only; as, nom. and acc. कत्ति, instr. कत्तिभिः, dat. and abl. कत्तिभ्यः, gen. कत्तीनाम्, loc. कत्तिषु. Similar derivatives may be formed from तद् and यद्, as तत्ति and यत्ति, but they are of very rare occurrence.

145. भवत्, an honorific term for युष्मद्, and which, like 'Your honour,' 'Vossignoria,' &c., although used for the second, is a pronoun of the third person: it is declined like other nouns in जत्; as,

nom. भवान्	भवन्तौ	भवन्तः
acc. भवन्तं	—	भवतः
instr. भवता	भवद्भ्यां	भवद्भिः
dat. भवते &c.		loc. भवत्सु
fem. भवती	भवत्यौ	भवत्यः
neut. भवत्	भवती	भवन्ति

146. With respect to some of the following pronominal nouns, a few observations will be necessary.

a. एक, 'one,' 'some one,' is also the numeral 'one,' and will be again noticed. In this place it admits of three numbers; as, एकः 'one;' एकौ 'two ones;' एके 'some;' as एके वदन्ति 'some ones,' or 'some, say.'

b. अन्य and the six following words in the list of pronominal nouns, which are analogous to comparatives and superlatives, differ from them in being inflected like सर्व. They are also peculiar in forming the neuter in त्; as, अन्यत्, अन्यतरत्, अन्यतमत्. The two terms preceding अन्य, एकतर and एकतम, make their neuters like other nouns in अ, as एकतरं, एकतमं.

c. उभ, 'both,' is declinable in the dual only; as, उभौ, उभाभ्यां, उभयोः.

d. उभय, 'both,' has no singular: nom. dual उभयौ, pl. उभये.

e. द्वितय and त्रितय have two forms in the nom. plural, द्वितये or द्वितयाः &c.; so have द्वितीय, तृतीय; and the two last have also two forms in both the masculine and feminine before the inflexions of the dat., abl., gen., and loc. sing.; as, द्वितीयाय or द्वितीयस्मै, द्वितीयायै, द्वितीयस्यै, &c.

f. प्रथम 'first,' चरम 'last,' अल्प 'few,' कतिपय 'how many,' have two forms in the nom. plur., प्रथमाः or प्रथमे, चरमाः or चरमे, &c.

g. सम, when meaning 'equal,' 'same,' is not a pronoun: it is declined like nouns in अ; nom. plur. समाः, dat. sing. समाय.

h. नेम has two forms in the nom. plur., नेमे, नेमाः.

i. स्व, when implying 'property,' is a noun; as a pronoun it has two forms in the abl. and loc. sing., स्वात् or स्वस्मात्, स्वे or स्वस्मिन्.

j. पूर्व and the remaining terms have two forms in the abl. and loc. sing., and nom. plural, पूर्वात् or पूर्वस्मात्, पूर्वे or पूर्वस्मिन्, पूर्वे or पूर्वाः; so परात् or परस्मात्, &c. They are pronouns only as signifying relation in time or space; 'before,' 'after,' 'east,' 'west,' and the like. In any other sense they are nouns; as दक्षिण 'clever:' nom. plur. दक्षिणाः, dat. sing. दक्षिणाय.

k. अन्तर is a pronoun in the sense only of 'outer;' as, अन्तराः or अन्तरे गृहाः 'outer houses;' अन्तरस्याः शाटकायाः 'of the outer petticoat:' but if a city be intended, it does not take the pronominal form; as अन्तरायां (not अन्तरस्यां) पुरि 'in the outer town,' the suburb or Pettah.

SECTION V.

Numerals.

147. The first ten numerals are, एक one, द्वि two, त्रि three, चतुर् four, पञ्चन् five, षष् six, सप्तन् seven, अष्टन् eight, नवन् nine, दशन् ten.

148. The nine first are compounded with दशन्, 'ten,' to form the next nine, undergoing in some instances slight changes of termination; as,

एकादशन् eleven.

षोडशन् sixteen.

द्वादशन् twelve.

सप्तदशन् seventeen.

त्रयोदशन् thirteen.

अष्टादशन् eighteen.

चतुर्दशन् fourteen.

नवदशन् nineteen or

पञ्चदशन् fifteen.

ऊनविंशति one less than twenty.

149. With विंशति, 'twenty,' the simple numerals are combined on much the same plan; as,

एकविंशति twenty-one.

षड्विंशति twenty-six.

द्वाविंशति twenty-two.

सप्तविंशति twenty-seven.

त्रयोविंशति twenty-three.

अष्टाविंशति twenty-eight.

चतुर्विंशति twenty-four.

नवविंशति twenty-nine or

पञ्चविंशति twenty-five.

ऊनत्रिंशत् one less than thirty.

150. The rest of the series and its decimal subdivisions are composed analogously to विंशति and its subdivisions.

त्रिंशत् thirty.	सप्तति seventy.
चत्वारिंशत् forty.	अशीति eighty.
पञ्चाशत् fifty.	नवति ninety.
षष्टि sixty.	

Higher numbers have distinct denominations.

शतं a hundred.
सहस्रं a thousand.
अयुतः or अयुतं ten thousand.
लक्षं or लक्षा a lac, a hundred thousand.
नियुतः or -तं } one million.
प्रयुतः or -तं }
कोटिः a crore, ten millions.
अर्बुदः or -दं a hundred millions.
महार्बुदः or -दं a thousand millions.
पद्मं ten thousand millions.
महापद्मं a hundred thousand millions.
खर्बः a billion.

a. Numerals, when declinable, are inflected upon the same principles as other nouns, but in some cases they undergo peculiar modifications of the base, which it is necessary to notice.

b. एक, 'one,' is declined as a numeral in the singular number only, in the three genders, एकः, एका, एकं. It retains the pronominal form of inflexion ; as, एकस्मै 'to one ;' एकस्मात् 'from one,' &c.

c. द्वि is declined in the dual only, substituting च for its final ; as, nom. and acc. masc. द्वौ, fem. and neut. द्वे, instr. &c. द्वाभ्यां, gen. and loc. द्वयोः.

d. त्रि and the rest are declined in the plural only. त्रि substitutes तिसृ in the feminine gender.

	Masc.	Fem.
nom.	त्रयः	तिस्रः
acc.	त्रीन्	तिस्रः
instr.	त्रिभिः	तिसृभिः

dat. }	द्विभ्यः	तिसृभ्यः
abl. }		
gen.	द्वयाणां	तिसृणां
loc.	द्विषु	तिसृषु

Neuter nom. and acc. द्वीणि. The rest as the masculine.

e. चतुर्, 'four,' inserts आ before the final in the nom. masc. and nom. and acc. neuter, and substitutes तसृ for the last syllable before the inflexions of the feminine.

nom.	चत्वारः	f. चतस्रः	n. चत्वारि
acc.	चतुरः	चतस्रः	चत्वारि &c.
instr.	चतुर्भिः	चतसृभिः	
dat. }	चतुर्भ्यः	चतसृभ्यः	
abl. }			
gen.	चतुर्णाम्	चतसृणां	
loc.	चतुर्षु	चतसृषु	

f. The remaining numbers to twenty, declinable in the plural only, are the same in all genders. A final न् is rejected before all the affixes, and the terminations of the nominative and accusative are dropped: अष्टन् substitutes अष्टौ for its final vowel in the two first cases, and optionally elongates it in the rest: thus पञ्चन्, 'five,' makes, nom. and acc. पञ्च, instr. पञ्चभिः, dat. and abl. पञ्चभ्यः, gen. पञ्चानाम्, loc. पञ्चसु. After which model are inflected सप्तन्, नवन्, दशन्, एकादशन्, &c.

षष् 'six,' makes, nom. and acc. षट्, instr. षड्भिः, dat. and abl. षड्भ्यः, gen. षष्ठां, loc. षट्सु.

अष्टन् 'eight;' nom. and acc. अष्टौ, instr. अष्टभिः or अष्टाभिः, dat. and abl. अष्टभ्यः or अष्टाभ्यः, gen. अष्टानां, loc. अष्टसु or अष्टासु.

g. विंशति 'twenty,' त्रिंशत् 'thirty,' &c. are declined like other nouns with similar terminations; but they are confined to the feminine gender, and to the singular number, unless multiples of them be signified, when they take the other numbers; as, sing. विंशति 'twenty,' dual विंशती 'two twenties,' plur. विंशतयः 'many twenties:' otherwise the number does not vary with the substantive with which it may be connected; as

विंशत्या, त्रिंशता, चत्वारिंशता शरैः, 'with twenty, thirty, forty arrows, &c. Instances however do occur where they take the plural number, to agree with a plural substantive; as पञ्चाशद्भिर्हयैः 'with fifty horses.'

h. शतं 'a hundred,' and सहस्रं 'a thousand,' are both neuter nouns, and are usually limited to the singular, except when repetition of them is intended; as, शते 'two hundreds,' सहसे 'two thousands,' शतानि 'many hundreds,' सहस्राणि 'many thousands.' In construction they are commonly employed with nouns in the genitive plural, as शतं दासीनां 'a hundred (of) female slaves;' although they are also used attributively with plural nouns, as सहस्रं पितरः 'a thousand ancestors.' The other numerals are inflected, like nouns in general, according to their gender and termination.

151. Numerals in composition with nouns to form attributives are inflected, like other nouns, according to their finals; as, प्रियत्रिः मनुष्यः 'a man having three friends;' प्रियत्रिः स्त्री 'a woman having three lovers;' प्रियत्रि कुलं 'a family having three agreeable persons:' but प्रियतिसृ, 'a man who has three mistresses,' makes प्रियतिसा, प्रियतिसौ, प्रियतिसः, प्रियतिसृभ्यां, &c. The same term may be used in the neuter; as प्रियतिसृ कुलं 'a family with three beloved females;' nom. and acc. प्रियत्रि, प्रियतिसृणी, प्रियतिसृण, &c. चतुर् in such a compound becomes चत्वार in the nominative and in the accusative singular and dual; as, nom. प्रियचत्वाः, प्रियचत्वारौ, प्रियचत्वारः; acc. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; instr. प्रियचतुरा, &c.

a. Similar compounds of षष् are inflected like nouns in ष्, and those of the numerals ending with न् like nouns in अन्; but अष्टन् may in composition be inflected like a noun in अन् (p. 59), or like a primitive noun masculine in आ (p. 33), or in the plural number like the simple numeral; as, nom. प्रियाष्टा, प्रियाष्टानौ, प्रियाष्टानः, or प्रियाष्टाः, प्रियाष्टौ, प्रियाष्टाः or प्रियाष्टौ; acc. प्रियाष्टानं, प्रियाष्टानौ, प्रियाष्टनः, or प्रियाष्टां, प्रियाष्टौ, प्रियाष्टाः, प्रियाष्टान् or प्रियाष्टौ; instr. प्रियाष्टना, प्रियाष्टभ्यां, प्रियष्टभिः, or प्रियाष्टा, प्रियाष्टाभ्यां, प्रियाष्टाभिः, &c.

b. ऊन, implying 'less,' is used alone, as above exhibited, to signify one less than the numeral to which it is prefixed; as, ऊनविंशतिः 'twenty minus one,' i. e. nineteen; ऊनत्रिंशत् 'thirty minus one,' i. e. twenty-nine. It may also be used with a definite number; as, एकोनविंशतिः 'twenty minus one;' पञ्चोन त्रिंशत् 'thirty minus five,' i. e. twenty-five; दशोनशतं 'a hundred minus ten,' i. e. ninety. The term अधिक, 'more,' but which is declinable, is also compounded with numerals to denote addition, as पञ्चाधिकं शतं 'a hundred plus five,' or 'one hundred and five.'

Ordinals.

152. The ordinal equivalent of 'one' or 'first' is most commonly प्रथम, declinable in three genders, प्रथमः, -मा, -मं, and according to the rules of pronominal inflexion (p. 77). Other synonymes are, आदिः, आद्यः, आदिमः; the first is restricted to the masculine gender, the others are declinable in three genders.

153. In forming ordinals from the other cardinal numbers, certain terminations are either added to or are substituted for their proper finals, and the word is declinable in the three genders. In the case of चतुर्, 'four,' other words are optionally substituted.

द्वितीयः	-या	-यं	second.	षष्ठः	-ष्टौ	-ष्ठं	sixth.
तृतीयः	-या	-यं	third.	सप्तमः	-मी	-मं	seventh.
चतुर्थः	-र्थी	-र्थं	fourth.	अष्टमः	-मी	-मं	eighth.
तुरीयः	-या	-यं		नवमः	-मी	-मं	ninth.
तुर्यः	-या	-यं		दशमः	-मी	-मं	tenth.
पञ्चमः	-मी	-मं	fifth.				

154. The termination ञ, derived from the technical affix डट्, being added to एकादशन् and the rest as far as twenty, is substituted for the final syllable, leaving एकादशः, -शी, -शं, 'eleventh;' द्वादशः, -शी, -शं, 'twelfth,' &c.

155. The same affix, causing the elision either of the final syllable or final vowel, is also added to the numerals from twenty upwards. In another form they add तम to their finals; as,

विंशतितमः or विंशः twentieth.

त्रिंशत्तमः or त्रिंशः thirtieth.

चत्वारिंशत्तमः or चत्वारिंशः fortieth.

पञ्चाशत्तमः or पञ्चाशः fiftieth.

षष्टितमः or षष्टः sixtieth.

सप्ततितमः or सप्ततः seventieth.

अशीतितमः or अशीतः eightieth.

नवतितमः or नवतः ninetieth.

शततमः or शतः hundredth.

a. In these as in the cardinal numbers the decimal subdivisions are expressed by prefixing the numeral, as एकविंशतितमः or एकविंशः ‘one and twentieth.’

b. There are other modifications of the numerals, declinable or indeclinable, in different shades of meaning ; as, द्वयम् ‘a two,’ ‘a duad ;’ त्रयम्, त्रयी, ‘a triad ;’ also द्वितयम् and त्रितयम् in similar senses. द्विः ‘twice ;’ त्रिः ‘thrice ;’ एककृत्व or एकधा ‘once ;’ द्विधा ‘twice,’ &c. : but these belong more especially to the subject of derivation.

CHAPTER IV.

INDECLINABLES.

156. THE indeclinable words of the Sanskrit language comprehend nouns used as nouns, and nouns or particles used as particles, that is, in some other sense than that which is expressed by a noun or a verb.

157. 1. Nouns which retain their character of the names of things or notions, but which are employed in one unalterable inflexion, whatever may be their relation to the other members of the sentence in which they stand, may be either simple monoptote nouns, or compounds of the indeclinable class : the latter will be noticed when treating of the different classes of compounds : the former are not numerous ; the principal are the following :

अस्तम् setting, decline, of the
sun or of fortune.

अस्ति what is, existence.

आदि remainder, et cetera.

कम् water, head, happiness.

क्षमा patience, pardon.

अन्नम् food.	मिश्रम् a pair.
नमस् reverence, salutation.	संवत् a year.
नास्ति non-existence.	सुदि the fortnight of the moon's
वदि the fortnight of the moon's	increase.
wane.	स्वर् heaven.
भुवर् sky, atmosphere.	स्वस्ति salutation, greeting.
भू earth.	

a. Besides अस्ति, as specified in the above list, there are a few other verbal inflexions which may be used in the sense of nouns; as भवति and विद्यते 'what is,' 'existence;' स्यात् 'what may be,' 'scepticism:' or of pronouns; as, अस्मि 'I,' properly 'I am;' असि 'thou,' properly 'thou art.' They are also used absolutely, or as particles; as, अस्तु, भवतु 'so be it,' implying assent; एहि 'come,' 'begin;' पश्य and पश्यत 'see!' 'lo!' 'behold!' and a few others of rarer occurrence.

158. 2. The other division of Indeclinables, termed निपाताः, comprises a variety of terms, the origin and character of which are sometimes of difficult determination, but which, from the functions they fulfil, may be considered as adverbs, prepositions, conjunctions, interjections, expletives; and particles properly so termed; that is, syllables which are affixed or prefixed to words to modify their meaning, although in themselves they are apparently insignificant.

Adverbs.

159. Adverbs are numerous, and are variously formed, but they are in most instances, and very possibly in all, attributive nouns adverbially employed in some one or other unvarying inflexion. The prevailing form is that of the neuter accusative; offering in this respect an analogy to such Latin adverbs as 'facile,' 'difficile,' 'dulce,' 'ceterum,' 'multum,' and the like: but other inflexions, either regularly or irregularly constructed, are also in use as adverbs. Thus सत्यम्, 'truth,' means also 'truly;' सुखम्, 'happiness,' occurs as सुखम् 'happily;' कृतः, -ता, -तं, 'done,' furnishes कृतम् 'done with,' 'enough:'

from स्थानं, 'place,' comes स्थाने 'in place,' 'suitably,' 'fitly;' and from बलं, 'strength,' 'force,' बलात् 'by force,' 'forcibly,' 'violently.' It may be a question if every Sanskrit noun which is capable of being used attributively may not be employed as an adverb, to denote the variations of mode, circumstance, kind, degree, or those modifications which adverbs are intended to express. The following list furnishes some of those in most familiar use. The manner in which such are formed as differ from the inflexions of the nouns hitherto described, belongs to the head of derivation.

अकस्मात् suddenly, unexpectedly, without a wherefore.

अग्रतस् before, preceding.

अग्रे before, in front of.

अचिरम्
अचिरात्
अचिरेण } without delay.

अजसम् continuously, continually.

अज्ञानतस् ignorantly.

अञ्जसा quickly.

अतस् hence, hereafter, moreover.

अतीव very much.

अत्र here.

अथ so, thus.

अथकिम् how-else, yes.

अद्वा rightly, truly, clearly.

अद्य to day.

अद्यत्वे now, at present.

अध
अधस् } down, downwards.

अधस्तात् below.

अपरम् moreover, further.

अपरेद्युस् the day after.

अधुना now.

अनिशम् always, eternally.

अनतरम्
अनतरा
अनतरे
अनतरेण } without, except;
within, among.

अन्यच्च moreover.

अन्यत् other, otherwise.

अन्यत्र elsewhere.

अन्यथा otherwise.

अभितस् quickly, entirely, around, near.

अभीक्ष्णम् repeatedly, quickly.

अम् quickly, a little.

अमुत्र there, in the next world.

अरम् quickly.

अर्ध्वाक् behind in time or place.

अलम् enough; it is also a prefix.

अवस् without, outside.

असकृत् repeatedly, more than once.

असम्प्रति improperly, unfitly.

असाम्प्रतम् improperly, unseasonably.

अह्नाय by day.

आनुषक् } successively, seria-
आनुषद् } tim.

आरात् near, afar.

आर्यहलम् forcibly, violently.

आविस् present, in sight.

इतस् hence, from hence.

इतस्ततस् here and there.

इति so, thus, ita.

इतरम् again, another.

इतरेद्युस् either day.

इतिह traditionally.

इत्थम् thus.

इदानीम् now.

इद्वा clearly, truly.

इव like, as, so.

इह here, in this place, in this world.

ईषत् a little.

उच्चैस् high, loud.

उत्तरम् subsequently.

उत्तरेद्युस् a subsequent day.

उपांशु secretly, privately, in a whisper.

उभयतस् on both sides.

उभयद्युस् } both days.
उभयेद्युस् }

उषा dawn.

ऋतम् rightly, truly.

ऋधक् rightly, truly.

एकत्र at one place, together.

एकदा at one time.

एकधा once.

एकपदे at the same moment.

एतर्हि at this time.

एव also, verily, so.

एवम् thus, so, as.

ओम् yes, so be it: it is also an inceptive mystical term prefixed to prayers and charms.

कच्चन } What if, how, if ever.
कच्चित् }

कथम् how.

कथञ्चन } some how.
कथञ्चित् }

कथन्नाम how then, how indeed.

कदा when.

कदाचित् some when, some time:

न कदाचित् never.

कहिं when, at what time.

कहिंचित् some when, at some time.

किङ्किल what truly, what indeed.

किञ्च further, moreover.

किञ्चन } a little, something; as
किञ्चित् } with a negative न
किञ्चन nothing.

किन्तु but, also.

किन्तु but what, but how.

किम् what.

किमुत् what, what how.

किमुत or what, or also.

किमुह what, how.

किंवा or, either, but how.

किंस्वित् or perhaps.

किल indeed, possibly.

किमु what then, how.

कुतस् whence, how.

कुत्र where.

कुत्रचित् somewhere.

कुवित् abundantly.

कुषत् excellently.

कूपत् excellently, well.

कृतम् enough.

क्व where.

क्वचित् somewhere ; न क्वचित्
nowhere.

खलु certainly.

चिरम् a long time. Other cases
of this noun are used in the
same sense, as चिराय, चिरेण,
चिरात्, चिरस्य, चिरे.

चिरात्राय for a long time.

जातु sometimes, some-when.

जोषम् silently, happily.

ज्योक् quickly, frequently.

भ्रगिति }
भ्रटिति } quickly.

तत् (तद्) therefore, then.

ततस् thence, from or after that.

तत्र there.

तदा then, at that time.

तदानीम् then.

तथा thus, so.

तथाहि thus, thus even.

तथैव in like manner.

तस्मात् therefore, from that.

तर्हि then, at that time.

तावत् so far, so much.

तिरस् } crookedly ; also dis-
तिर्यक् } honestly.

तुम् thouing.

तूष्णीकाम् silently.

तूष्णीम् silently.

तेन by that, therefore.

दिवा by day.

दिष्ट्या fortunately, luckily.

दुःसमम् vilely, badly.

दुष्टु badly.

दूरम् far off, distant.

दोषा in the evening.

द्राक् }
द्राङ् } speedily.

नकिम् } no-what, nothing, ex-
नकिर् } cept.

नक्तम् by night.

न }
नञ् } no, not.

नवरम् only.

नह }
नहि } no, not.

नाना many, various.

नाम evidently, verily.

निकषा near.

निकामम् willingly, readily, very.

नुवा perhaps.

नूनम् certainly, truly.

नो no, not.

न्वै perhaps.

परम् after, afterwards.

परश्चस् day after to-morrow.

परितस् all round.

परेद्यवि the morrow, the day after.

पर्याप्तम् sufficiently, abundantly.

पशु well, good, right.

पश्चात् after, afterwards, behind,
east.

पुनर् again ; पुनः पुनर again and
again, repeatedly.

पुरतस् } before either in place
पुरस् } or time, in front,
पुरस्तात् } formerly.

पुरा in the east, in front, formerly.

पूर्वतस् formerly, in front.

पूर्वेद्युस् day before, yesterday, forenoon.

पृथक् separately, distinctly, apart.

प्रगे in the morning.

प्रतान् widely.

प्रताम् } wearily, with fatigue.
प्रशाम् }

प्रतिदिनम् daily, day by day.

प्रत्युत on the contrary, otherwise.

प्रभाते early, in the morning.

प्रवाहिका } at the same time.
प्रवाहुकम् }

प्रसह्य violently, forcibly.

प्राक् before in place or time, in front, formerly, in presence of, east, hereafter.

प्रातर् early, in the morning.

प्राध्वम् in a contrary way, continuously.

प्रायस् mostly, for the most part.

प्राह्णे in the forenoon.

प्रेत्य after death, in the next world.

बलवत् } violently, by violence
बलात् } or force.

बहिस् out, without, outside.

भाजक् speedily, quickly.

भूयस् again, repeatedly; much, abundantly.

भृशम् much, very much.

मंछु speedily, quickly.

मनाक् a little, slowly, dully.

मा or माङ् } no, not; prohibitive 'do not.'

मास्म }
माकिम् } no, not, except.

माचिरम् without delay.

मियस् } together, mutually, in
मियो } conjunction.

मिथ्या falsely.

मुधा vainly, idly, unprofitably.

मुहुर् repeatedly.

मृषा falsely.

यत् (यद्) what; यत्, तत्, that-which.

यतस् whence, wherefore.

यत्र where.

यथा as; यथा, तथा, so-as.

यथाकथाच्च any how; seldom.

यथाक्रमम् in order or succession.

यथातथा properly, rightly.

यदा when.

यावत् as far as, as much as; यावत्, तावत्, as much as, so much.

युक् bad, ill.

युक्तम् fitly, properly.

युगपत् (-यद्) at once.

युत् bad, ill.

येन wherefore, why, because.

रात्रौ by night.

वाद् like, as.

वाव only.

विभाषा in two ways, optionally, alternately.	समीचीनम् entirely, rightly.
विश्वक् universally.	समुपजोषम् happily.
विषु many.	सम्प्रति now, at this time.
विहायसा aloft, in the air.	सम्मुखम् before, in the presence or face of.
वृथा vainly, idly.	सम्यक् entirely, completely ; rightly, properly.
वै verily, indeed.	सर्व्वतस् wholly, every way, every where.
शनैस् slowly.	सर्व्वत्र every where.
शाश्वत् eternally, continually.	सर्व्वदा always.
शुकम् quickly.	सहसा hastily, precipitately.
सकृत् once.	साक्षात् visibly, manifestly ; be- fore or in sight.
संक्षु speedily.	साचि awry, indirectly.
सत् well, good, right.	सामि half, equally.
सततम् always.	साम्प्रतम् now, opportunely, fitly.
सदा always.	सायम् evening.
सद्यस् at the same time.	सुकम् very, exceedingly.
सनत् } always, continually, सना } eternally. सनात् }	सुचिरम् for a long time.
सनुत् in concealment, privily.	सुधा uselessly, idly.
सपदि at once.	सुष्ठु good, excellent, very.
समन्ततस् wholly, altogether, all about, all round, on every side.	स्वयम् of one's-self.
समम् together, equally.	हि verily, for, because.
समया near to.	हिरूक् without, except.
समीपम् } near to, in the pre- समीपे } sence of.	हेतोः } because, by reason or हेतौ } on account of.
	ह्यस् yesterday.

The same difficulty that exists in other languages applies to various terms in the preceding list, and they may be sometimes thought to be rather conjunctions or prepositions than adverbs. Several, no doubt, fulfil either office, and in any case the embarrassment is that rather of denomination than of application, as the connexion of the sentence will readily point out the sense in which they are to be employed.

Prepositions.

160. The most important of these are used chiefly in combination with simple verbs, and form with them compound or derivative verbs, which, either in their own inflexions, or those of the nouns derived from them, constitute the bulk of the language. The verbs thus compounded sometimes retain the meaning of the original, or more frequently they have the sense of their component elements; but in many instances they express significations which depart widely from those which they might be expected from their composition to convey. In all these respects they offer striking analogies to the compound verbs of the Greek, Latin, and German languages. A preposition combined with a verb is termed an Upasarga (उपसर्गः). The name Gati (गतिः) is also given to it, as well as to other verbal prefixes. The Upasargas are twenty-one in number.

a. The principal or primary notion conveyed by these prepositions is in general sufficiently obvious, and may be rendered by equivalents in English or in the classical languages. Usage, convention, and metaphor, however, extend the primary notion through a variety of modifications, which can become familiar only by practice. The explanation of them all is the province of a dictionary, and in this place all that can be attempted is the explanation of, 1. the principal purport of each preposition; 2. the equivalents by which it is usually translated; and 3. its exemplification by nouns of frequent occurrence, derived from verbs compounded of a simple verb and a preposition; as in the following arrangement.

- अति 1. Going beyond a real or imaginary limit: 2. 'over,' 'beyond,' 'trans,' 'ex:' 3. अतिलम्भः (1) 'going over or beyond;' (2) 'transgression;' अतिशयः 'excess.'
- अधि 1. Being above in place or degree: 2. 'over,' 'above,' 'upon,' 'super:' 3. अधिगमः (1) 'going over or on;'

- (2) 'going over or through,' as a book ; अधिकारः 'office,' 'superintendence ;' अध्यात्मा 'presiding spirit.'
- अनु 1. After in order or manner : 2. 'after,' 'like :' 3. अनुचरः 'a follower ;' अनुक्रमः 'an index,' 'a series ;' अनुकृतिः 'imitation.'
- अन्तर् 1. Coming within a space or interval : 2. 'inner,' 'within,' 'inter,' 'unter :' 3. अन्तर्द्वानं 'disappearance ;' अन्तर्यामी 'the pervading or inner soul.'
- अप 1. Taking away in substance or kind : 2. 'from,' 'away,' 'off,' ἀπὸ, 'de,' 'dis,' 'ex :' 3. अपहारः 'carrying off ;' अपवादः 'detraction,' 'censure.'
- अपि 1. Affirming of a certainty : 2. 'verily,' 'indeed' (but this is more frequently used alone, as an adverb or conjunction) : 3. अपिधानं 'a covering :' it is also पिधानं, the initial being rejected.
- अभि 1. Being present, opposite, or near to ; also, being above in place or degree : 2. 'to,' 'unto,' 'ad ;' 'before,' 'opposite,' 'ob ;' 'up,' 'super :' 3. अभिमुखं 'in front or in presence of ;' अभिगमः 'approach ;' अभिसारः 'a high land ;' अभिजनः 'a person of high rank.'
- अव 1. Being below in place or degree ; also, being separated : 2. 'down,' 'off,' 'from,' 'de,' 'dis,' 'ex :' 3. अवतारः 'coming down as from heaven to earth ;' अवकर्त्तनं 'cutting off,' 'excision ;' अवगतः 'gone away,' 'departed ;' अवगीतः 'despised.'
- आ or आङ् 1. Bounding or limiting ; also reversing : 2. 'to,' 'unto,' 'as far as,' 'ad,' 're :' 3. आकारः 'form ;' आकाशः 'sky ;' गमनं 'going ;' आगमनं 'coming ;' दानं 'gift' or 'giving ;' आदानं 'taking.' It is also used conjunctively with nouns in the ablative case : as, आग्रामात् 'as far as to the village ;' आसमुद्रात् 'as far as to the ocean.'
- उत् or उद् 1. Being high in place or excellent in kind : 2. 'up,' 'above,' 'superior,' 'super,' 'valde :' उड्डीनं 'flying up ;' उत्कृष्टः 'excellent ;' उत्थमः 'great effort.'
- उप 1. Being near or next to ; whence also, being less than :

2. 'near,' 'less,' ὑπὸ, 'sub,' 'infra:' 3. उपगमः 'approach ;' उपवेदः 'a minor Veda or scripture.'
- दुर् 1. Condition of badness, pain, difficulty, and the like : 2. 'in,' 'un,' δὺς, 'dis:' 3. दुराचारः 'wicked ;' दुःखं 'unhappiness,' 'pain ;' दुस्सहः 'unbearable ;' दुर्द्धर्षः 'difficult of access.'
- नि 1. Being within, below, or under ; also, being contrary or reverse : 2. 'in,' 'on,' ἐν, 'in ;' 'down,' 'sub ;' 'un' or 'in,' 're:' 3. निकेतः 'a dwelling ;' निचयः 'a heap ;' निपतनं 'coming down ;' निकृतिः 'iniquity.'
- निर् 1. Being out or exempt from ; whence also affirmation, as excluding doubt : 2. 'out,' 'without,' 'ex,' 'ab,' 'ne:' 3. निर्गमः 'going forth,' 'exit ;' निश्चयः 'certainty ;' निर्दोषः 'faultless.'
- परा 1. Being opposite or opposed to ; whence also reverse : 2. 'over,' 'back,' παρὰ, 'ob,' 're,' 'de:' 3. पराञ्च 'turned back ;' पराजयः 'defeat.'
- परि 1. Being all round or about ; whence also fulness, completeness : 2. 'about,' 'around,' περὶ, 'per,' 'circum:' 3. परिधिः 'circumference ;' परिणामः 'maturity ;' परिष्कारः 'perfection of fabric.'
- प्र 1. Being before in time, place, or quality : 2. 'fore,' 'before,' 'above,' πρὸ, 'pro,' 'præ:' 3. प्रभवः 'first birth ;' प्रयाणं 'going forth,' 'proceeding ;' प्रभावः 'preeminence.'
- प्रति 1. Reverted, or reflected, or repeated action or condition : 2. 'again,' 'back,' 're:' 3. प्रतिकारः 'retaliation,' 'requital ;' प्रतिभाषा 'reply ;' प्रतिविम्बं 'a reflected image ;' प्रतिदिनं 'day by day.'
- वि 1. Being several or separate ; whence also privation : 2. 'apart,' 'away,' 'without,' 'dis,' 'de,' 'se:' 3. विकारः 'separate or new form,' 'change of form ;' वियोगः 'disjunction,' 'separation ;' विशेषः 'distinction ;' विकर्णः 'without ears.'
- सम् 1. Being conjoined with ; whence also completeness : 2. 'with,' 'together with,' σὺν, 'con:' 3. सङ्गमः 'associa-

tion ;' संयोगः 'union ;' संस्कारः 'perfect fabric or performance.'

सु 1. The opposite of दुः, or condition of happiness, ease, and the like : 2. 'good,' 'well,' एव, 'bene :' सुखं 'happiness ;' सुरूपः 'handsome.'

b. Some of these prepositions are used separately or without verbs, especially अति, अधि, अनु, अन्तर्, अप, अभि, आ, उप, परि, and प्रति; and there are others which are not subject to be compounded with verbs; as, अन्तरेण 'except,' अमा 'with,' अत्रे 'except,' विना 'without' or 'except,' and सजुस्, सह, सहितम्, साकम्, or सार्द्धम्, 'with,' 'together with.' Some of the words given as adverbs may be considered as prepositions; as समीपं, समीपे, 'near to.'

c. Besides prepositions in the sense in which they are usually understood, a number of words which are actually or were originally nouns, of which some are included in the above list of adverbs, are prefixed in one unvarying or uninflected form, analogously to particles, to the verbs अस 'to be,' भू 'to be' or 'become,' and कृ 'to do.' To these, in native grammars, the term Gati, 'motion' or 'transition,' is extended; and a few of them may be conveniently specified here, as illustrative of the manner in which they are used with nouns derived from the verbs above specified.

अन्वाजे assisting the weak ;	अन्वाजेकरणं giving such assistance.
अलम् ornament ;	अलङ्कारः decoration.
आविस् manifestation ;	आवीर्भूतः appeared.
उररी } उरी } उररी } उरी }	{ उरीकरणं &c. promising, making assent.
कवाली } केवाली } केवासी }	{ striking ; केवालीभूतः &c. wounded, slain.
ताली diffusion ;	तालीभूतः diffused.
नमस् reverence ;	नमस्कारः reverential salutation.
पशु an animal, a victim ;	पशुभूतः hurt, slain.

पाणौ in the hand ;	पाणीकरणं marriage.
प्रादुम् manifestation ;	प्रादुरस्ति appearance.
प्राध्वम् continuity ;	प्राध्वङ्कृतं tied in regular order.
अद्वा faith ;	अद्वाकरणं believing, trusting.
सत् good ;	सत्कारः treating kindly or hospitably.
साक्षात् manifestly ;	साक्षाद्भवः being manifest.

Most nouns may also be combined in this manner with verbs by the substitution of the technical affix च्चि, leaving the vowel ई for their finals ; as, कृष्ण 'black ;' कृष्णीकरणं 'blackening,' 'making black,' &c. : but this subject belongs to derivation.

Conjunctions.

161. The principal conjunctions are the following :

अथ {	inceptive, used to begin a	किंवा but, or, moreover.
अथो {	sentence or a subject;	किंस्वित् or, perhaps.
	'now,' 'then,' 'thus.'	च and, or, but.
अपि	and, also.	चेत् if.
आह {		चैव and also.
आहो {	but, how.	तु but.
आहोस्वित्	inceptive, and implying doubt.	तै but how ; implying doubt.
इति	conclusive, used to finish a sentence or a subject ; 'so it is,' 'finis.'	नतु but not.
उत	also, or.	ननु but, if, is not, nonne.
उताह {	whether ; implying	नवा or not, if not.
उताहो {	doubt or interrogation.	नु if, how ; implying doubt.
एव	also.	नुक् either, or.
किञ्च	but.	नुवा perhaps, or if.
किन्तु	but.	नेत् if.
किञ्चु	but how ; implying doubt.	नोचेत् if not.
किमु	how, but.	नै if, perhaps.
किमुत	or how, or also.	यदि if.
किमुह	or how, or what.	वा or, either.
		वेत् if.
		हि for, because.

Interjections.

162. These are numerous : they are mostly sounds devoid of signification, other than the unpremeditated utterance of natural emotions : some are significant words, and of them some are capable in other senses of inflexion, although others appear to have become obsolete both in inflexion and meaning.

Of the simple exclamations the principal are the vowels, as अ आ, इ ई, उ ऊ, ऋ ॠ, ऐ, ओ, which may express surprise or sorrow, like 'ah !' 'eh !' and अयि, अह, अहह, अहो, अहोवत, ह, हा, हाहा, are exclamations of a similar kind. Others are, कित् implying 'contempt ;' धिक् importing the same, also 'grief,' 'alas !' 'ah me !' वत्त implying 'grief ;' हन्न 'anger' or 'sorrow ;' हाहा or हाहो 'grief ;' हिम् 'alarm ;' हुम् 'displeasure,' &c.

a. Vocative particles, used in speaking or calling to, are frequently employed ; some of which are respectful, others disrespectful. Of the former class are, अयो, अह, अहो, अहोवत, ए, ऐ, ओ, औ, पाट, प्याट, भगोस् भोस्, हंहो, हे, है, हो. Of the latter are, अरे, अवे, रे, रै. अड may be used in either.

b. Some ejaculatory syllables are mystical, like the monosyllable ओम्, which is typical of the three great deities of the Hindu mythology, Brahmá, Vishñu, and S'iva, and of the three Vedas, and should never be uttered in the hearing of ears profane. Others are used with charms and mystical prayers peculiar to certain sects ; as हं, हुम्, ह्रीं, फट्. Others, again, of which some are significant words, are uttered in the act of pouring oiled butter on the sacrificial fire, as a libation to the manes or the gods ; as वाट, वेट्, वषट्, वौषट्, औषट्, स्वाहा, and स्वाहा.

Expletives.

163. Syllables used mostly to complete the metre of a line are considered to be devoid of signification ; they are, किल, खलु, च, तु, नु, वै, स्म, ह, हि ; being identical, therefore, for the most part with the conjunctions.

Particles.

164. These are syllables added to words, either as prefixes or affixes, to qualify their purport. The specification of them properly belongs to derivation, but a few may be advantageously noticed here.

अ may be prefixed to nouns of any kind, to give them a contrary or negative sense ; as, धर्मः 'virtue,' अधर्मः 'vice ;' सत् 'being,' असत् 'non-existent.' Before a vowel it is changed to अन् ; as, अन्तः 'finite,' अनन्तः 'infinite,' 'eternal.'

अद् is a prefix implying 'surprise ;' अद्भुतं 'wonderful !'

का prefixed to nouns gives them a depreciatory sense ; as, पुरुषः 'a man,' कापुरुषः 'a contemptible man,' 'a wretch.' It also signifies 'diminution ;' as, का + उष्ण = कोष्णं 'a little warm.'

कु is also a depreciatory prefix ; कुकृत्यं 'wickedness.'

चन } These are added to pronouns and adverbs to give them
चित् } a more extended sense ; as, कश्चन, कश्चित् 'any one,'
'some one ;' कथञ्चन, कथञ्चित् 'any how ;' कर्हिचित् 'any where,'
&c.

वत् implies 'resemblance,' as ब्राह्मणवत् 'like a Brahman.'

स्म is usually an expletive, but when affixed to a verb in a present tense it gives it a past signification ; as, भवति 'it is,' भवतिस्म 'it was.' It is also used with the prohibitive मा or माङ् ; as, मास्म 'no,' 'not,' 'do not.'

स्वित् is added to particles to imply 'doubt and interrogation ;' as, किंस्वित् 'How is it?' 'Is it so?' अहोस्वित् 'Whether?' 'Is it so?' and the like.

स्वी prefixed to कृ and its derivatives implies 'consent ;' स्वीकारः 'assent,' 'promise.'

CHAPTER V.

CONJUGATION.

SECTION I.

Roots and indicatory letters.

165. THE धातु or 'radical' of the Sanskrit language, although in strictness it fulfils no specific grammatical function, and is equally the theme of a noun as of a verb, may be most conveniently considered as identical with the latter, or as the crude verb; in which condition it undergoes the usual modification of conjugation, and the varieties of voice, mood, and tense.

166. As arranged in the Dhātu-pāṭhas (धातुपाठाः) or 'glossaries of roots,' the root is usually interpreted by an active or abstract noun in the locative case; as, अंश-विभागे 'in' division; गम-गतौ 'in' going; भू-सत्तायां 'in' being; ज्ञा-ज्ञाने 'in' knowledge; and the like; intimating one general and comprehensive idea to which the different modifications expressed by its derivatives may be referred.

167. All the roots, with a few doubtful exceptions, as आन्दोल 'swinging,' अवधीर 'ascertaining,' कुमाल 'playing,' गवेष 'seeking,' are monosyllables: many of them are uniliteral, as इ 'going,' हृ 'injuring:' the greater number, however, terminate in consonants, as तर्क 'discussion,' गज् 'sounding,' भास् 'shining.' In all cases, however, the root has some vowel, most usually the short अ, attached to the final consonant, not as a radical letter, but for the sake of pronunciation or accentuation, and the mark of quiescence is therefore not subjoined: the roots specified, although ending as radicals in consonants, are written, तर्के, गज, भास. The whole number is about nineteen hundred.

168. In the original lists the roots have attached to them certain supernumerary letters or Anubandhas (अनुबन्धाः), which have one of two objects; 1. Some of them denote the class or

conjugation in which the verb is inflected ; 2. Others intimate those peculiarities to which each single verb is subject in its inflexions. It will be useful to specify the principal of either class for the sake of occasional reference.

1. *General Anubandhas.*

Sign.	Verb.	Conjugation.
ल	अद ल	second.
लि	हु लि	third.
य	दिव य	fourth.
न	सु न	fifth.
श	तुद श	sixth.
थ	रुथ थ	seventh.
द	तन द	eighth.
ग	की ग	ninth.
क	चुर क	tenth
नृङ्	द्युत नृङ्	{ a subdivision of the first conjugation, द्युत and other verbs.
रे	यज रे	
		another subdivision.

2. *Special Anubandhas.*

ञ is added to all roots not terminating in any other radical or indicative vowel ; as एथ (एथ् + ञ). This vowel should be accented, and the accents mark the voice in which the verb is conjugated. The grave shews that the verb takes the voice which is termed the *Ātmane-pada*, 'the reflective;' the acute accent indicates the *Parasmai-pada* or 'transitive;' and the circumflex denotes that the verb takes both voices. The accents, however, are no longer marked in manuscripts.

ञा denotes the optional insertion of इ before the affix of one of the past participles, and its absolute insertion before another ; as, ष्विदा (ष्विद् + ञा) 'to perspire;' indef. past part. स्वेदितः or स्विन्नः ; perfect past part. सिस्विदिवस्.

इ indicates the insertion of a nasal after a radical vowel in all the tenses ; as, निदि for निद् 'to abuse;' निन्दति, निनिन्द, निन्दिता, &c.

इर indicates two modes of inflecting the indefinite past ; as, स्फुटिर् (स्फुट् + इर), 'to swell,' makes either अस्फोटीत् or अस्फुटत्.

ई prohibits the insertion of इ in the past participle ; as, उन्दी (उन्द् + ई) 'to wet ;' past part. उन्नः.

उ marks the optional insertion of इ in the indeclinable past participle ; as, दमु 'to tame' (दम् + उ), दमित्वा or दान्त्वा.

ऊ indicates the optional insertion of इ in certain of the tenses ; as, विधू (विध् + ऊ), 'to accomplish ;' definite future, सेद्धा or सेधिता ; indefinite future, सेत्स्यति or सेधिष्यति ; indef. past असैत्सीत् or असेधीत्.

चु prohibits the substitution of a short vowel for a radical long one in the indefinite past of the causal verb ; as, शीकृ (शीक् + चु) 'to sprinkle,' अशिशीकत्.

च् denotes that this is optional ; as, भाजू (भाज् + च्), 'to shine,' makes either अबिभाजत् or अबिभजत्.

ल् restricts the indefinite past of the simple verb to one form ; as, घसू (घस् + ल्) 'to eat ;' indef. past अघसत्.

ए prohibits the substitution of a Vriddhi letter in the indefinite past ; as, कटे (कट् + ए) 'to encompass ;' indef. past अकटीत् not अकाटीत्.

ओ indicates the change of the usual termination of the past participle, ण to न ; as, भङ्गो (भञ्ज + ओ) 'to break ;' past part. भग्नः.

औ prohibits the insertion of इ in those tenses in which it might else be inserted ; as रभौ (रभ + औ) 'to begin ;' def. fut. रम्भा ; indef. fut. रप्स्यति ; indef. past अरम्भ.

इ indicates the reflective voice ; as, स्मिङ् (स्मि + इ) 'to smile,' स्मयते.

ञ indicates both voices ; as, श्रिञ् (श्रि + ञ्) 'to serve,' श्रयति or श्रयते.

त्रि indicates the optional employment of the past participle in the sense of the present ; as, त्रिष्विद् 'to perspire ;' स्विन्नः 'perspiring,' 'perspired.' This is an instance of what is not uncommon, the annexation of more than one Anubandha to a verb. The present occurs in the lists, as त्रिष्विदा.

टु indicates that the verb may take the affix अयु to form abstract or active nouns ; as, टुवेप 'to tremble ;' वेपयुः 'a trembling,' 'a tremor.'

डु indicates the formation of participial nouns with the affix क्लिप्त ; as, डुपच 'to cook' or 'ripen ;' पक्लिप्त 'cooked,' 'ripened.'

य indicates the formation of feminine derivatives with टाप, as in the case of the last quoted verb पच, which occurs डुपचप्, and therefore forms the derivative, पचा 'cooking,' 'maturing.'

With regard to the roots themselves it may be added, that those which in the lists are marked as beginning with the cerebral nasal or sibilant, ण or ष, change usually those letters in inflexion to the corresponding dentals ; so णम, 'to bow,' makes नमति 'he bows ;' षह, 'to bear,' सहते 'he bears.' There are a few exceptions.

SECTION II.

Classes or Conjugations of Verbs.

169. The conjugational inflexion of Sanskrit verbs is effected by a scheme similar to that which has been described under the head of the Declension of nouns. The verb in its inflected form is composed of two elements ; 1. the Anga or 'base,' the modified verb to which the inflexions are subjoined ; and 2. certain letters or syllables which constitute the inflectional terminations, and are subjoined to the base. These terminations, which will be presently specified, are subject to but few changes in themselves ; but there is some variety in the manner of attaching them to the base. The crude verb, on the contrary, is liable to a greater number of modifications, most of which are special ; that is, they are restricted to the individual instance ; and, as not being reducible to general rules, they constitute the chief difficulty of Sanskrit grammar.

170. Certain changes, affecting a greater or lesser number of verbs alike, have the effect of distributing them into *ten* classes or conjugations. These changes regard the manner in which the base is fitted to receive the affixes, either immediately, or mediately through the intervention of a vowel or a

syllable, accompanied in some instances by the substitution of a Guña vowel for the vowel either of the base or of the adjunct, when it is capable of such substitution.

a. Each conjugation is designated by a word compounded of the first verb of the conjugation with the term **आदि**, equivalent to 'et cetera,' added to it. They are severally, 1. **भ्वादि** or **भू** 'to be,' and other verbs; 2. **अदादि** or **अद्** 'to eat,' and others; 3. **जुह्वादि** or **हु** 'to sacrifice,' &c.; 4. **दिवादि** or **दिव** 'to sport,' &c.; 5. **स्वादि** or **सु** 'to bear,' &c.; 6. **तुदादि** or **तुद्** 'to tease,' &c.; 7. **रुधादि** or **रुध** 'to obstruct,' &c.; 8. **तनादि** or **तन** 'to stretch,' &c.; 9. **क्र्यादि** or **क्री** 'to buy,' &c.; 10. **चुरादि** or **चुर** 'to steal,' &c. The following are the characteristic peculiarities.

1. The first conjugation, **भ्वादि**, interposes **अ** between the final of the verb and the inflectional termination, and requires the Guña change of the ^{radical} simple vowel. Thus before **ति**, the affix of the third person singular of the present tense, the verb **भू** 'to be' substituting Guña becomes **भो**, and **अ** being inserted, **ओ** with **अ** becomes **अव**; the entire form therefore is (**भव-ति**) **भवति**. Before the letters **व**, **म**, of a termination this **अ** is made long; as, **भवामि** 'I am.'

2. In the second conjugation, **अदादि**, the affixes are attached immediately to the base, with only such change as the rules of Sandhi require: **अद्**, 'to eat,' with **ति** makes (**अत्-ति**) **अत्ति**.

3. The third conjugation, called **जुह्वादि**, requires the reduplication of the base, and the substitution of the Guña vowel before certain terminations: no vowel is interposed. **हु**, 'to sacrifice,' becomes **जुहु**; and with **ति**, (**जुहो-ति**) **जुहोति**.

4. The fourth conjugation, **दिवादि**, interposes **य**, and in some cases elongates a radical vowel: **दिव**, 'to sport,' thus makes (**दीव्य-ति**) **दीव्यति**.

5. The fifth conjugation, **स्वादि**, is characterised by the addition of **नु** to the base; the **उ** of which substitutes the Guña letter **ओ** before certain affixes; as **सु**, 'to bear young,' becomes **सुनु**, and in inflexion (**सुनो-ति**) **सुनोति**.

6. The sixth conjugation, तुदादि, like the first, interposes अ; but it differs from the first in not substituting a Guña letter for the vowel of the base: तुद, 'to torment,' makes (तुद-ति) तुदति.

7. The seventh conjugation, रुधादि, subjoins न् to the last vowel of the base: रुध, 'to obstruct,' becomes therefore रुन्ध्. The vowel अ is however inserted between the members of the conjunct consonant before certain affixes; and in combination with ति the verb makes (रुणद्-धि) रुणद्धि.

8. The eighth conjugation, तनादि, adds उ to the final of the base; for which, before certain affixes, the Guña element ओ is substituted: thus तनु for तन्, 'to stretch,' makes (तनो-ति) तनोति.

9. The verbs of the ninth conjugation, क्रीयादि, take ना after the final; as क्री 'to buy,' (क्रीणा-ति) क्रीणाति.

10. The tenth conjugation, चुरादि, inserts चय before the affixes, and substitutes the Guña letter for a radical vowel: चुर, 'to steal,' becomes (चोरय-ति) चोरयति.

b. Of these conjugational distinctions it may be remarked, that their especial object is obviously, in every conjugation except the second and third, to interpose a vowel between the base and the terminations. In four of them the vowel is either mediately or immediately अ, and consequently an analogous mode of adapting the terminations to the base prevails in all of them; that is, in the first, fourth, sixth, and tenth. The vowel of the fifth and eighth classes is उ; of the ninth अ. The second and third dispense with any vowel. Professor Bopp has accordingly distributed the verbs into two principal conjugations; the first composed of the first, fourth, sixth, and tenth; and the second of the remaining conjugations. The first he considers as agreeing most nearly with Greek verbs in ω ; the second with those in μ .

c. It is also to be borne in mind with regard to these conjugational characteristics, that they are limited to four tenses, the present, the first præterite, the imperative, and the potential, in all the conjugations except the tenth, in which the distinctive sign is preserved in some other tenses. In the other nine

conjugations the tenses beyond the four above named have not the conjugational characteristic distinctions. Accordingly Dr. Wilkins has given the four tenses specified above alone under each conjugation, and has classed the other tenses promiscuously together. Professor Bopp has followed a similar distinction in regard to the same, under the denomination of “Tempora specialia” and “Tempora generalia.” The inconvenience however of searching for different tenses of the same verb in different places, seems to be more than equivalent to any advantage resulting from the more distinct exhibition of conjugational peculiarities in the four special or conjugational tenses; and although the peculiarities of these will be noted in the following pages, yet the whole of the tenses of each verb, when particularised, will be kept together.

SECTION III.

Moods and Tenses.

171. The moods are not distinguished from the tenses by native grammarians, who arrange the inflexions of the verb under nine subdivisions. One of these, however, being again subdivided, we have ten divisions, tenses and moods, of which the verb consists. There is another, an imperative, peculiar to the Vedas; which, not occurring in other books, need not be farther noticed in this place. Adopting the principle of classification common in European grammatical systems, we shall arrange the Sanskrit verb in the following manner:

Indicative mood.

1. Present Tense.
2. First præterite or imperfect tense.
3. Second præterite or perfect tense.
4. Third præterite, indefinite præterite, or aorist.
5. Absolute future.
6. Indefinite future.
7. Imperative mood.

8. Potential mood.
9. Benedictive mood.
10. Conditional mood.

On which distinctions a few observations may be necessary.

172. The present tense requires no remark ; it is defined as denoting present action—action begun, and not completed : स करोति ‘he does’ or ‘is doing ;’ सा गच्छति ‘she goes’ or ‘is going.’

173. The first præterite corresponds in the adoption of the temporal augment, and apparently in application, with the imperfect of the Greek verb. It is defined as denoting action recently past—action only not of to-day. But it seems especially used to signify action past, but not perfected ; or “it represents a past action continuing during another past action, and accompanying it ;” as, ऋषयो मनुमभिगम्येदं वचनमब्रुवन् ‘The Rishis having gone to Manu, spake this speech.’ What they said then follows ; so that the act of speaking was not then perfected. Again ; न तानगणयन् सर्वानास्कन्दंश्च रिपून् द्विषः ‘The hostile Rakshasas regarded not all those (omens), but attacked their enemies.’ In both cases we have the action accompanying another action, and only begun, not done and past.

174. The second præterite is the absolute past ; it relates to an action entirely out of sight, or concluded, and also agrees in purport, as well as construction by reduplication, with the Greek præterite ; as, जम्बुमाली जहौ प्राणान् ग्राव्णा मारुतिना हतः ‘Jambumálí abandoned life, slain by the son of the wind with a stone.’

175. The third præterite is the past of any period, but usually remote ; as, आसीद् राजा ‘There was a king ;’ अभूत् नृपो विबुधसखः ‘There was a prince, a friend of the gods ;’ that is, they were, at some time or other, in fact long ago ; but this is undetermined. The application of this tense is both that of the Greek aorists and “plusquam-perfectum ;” and in its forms it varies so as to correspond more or less with them, sometimes

taking only the augment, and sometimes taking the reduplication and the augment also. It has hence been termed by Professor Bopp the “Præteritum augmentatum multiforme,” and may be suspected of being an aggregate of more than one tense under a common denomination.

176. The first future is the definite future, denoting action which will be after a fixed period, not remote, although not immediate; as, अयोध्यां श्वः प्रयातासि ‘Thou shalt depart to-morrow to Ayodhyá.’

177. The second future defines no limit to the commencement of the action: it will be at some future period, or it will be contingent on some future event; as, रविस्तप्स्यति निःशङ्कं वास्यत्यनियतं मरुत् ‘The sun will shine without fear; the wind will blow unrestrained;’ that is, when the power of the enemy Rávaña shall be overturned.

178. The imperative mood is defined as implying not simply command, but the various significations of the potential. In general, however, it denotes, in the second and third persons, injunction, advice, or command; as, हिंसा भवतु ते बुद्धिरेतासु कुरु निष्ठुरं ‘Let thy purpose be cruel, shew sternness, to these (thy guards).’ In the first person the senses are those of intention or volition, and the verb is commonly put interrogatively, as asking for acquiescence or command; as, किं करवाणि ते ‘What may I do for thee?’ करवामैतन्निप्रियं देवि वयं तव ‘Let us do that which is agreeable to thee, O queen.’

179. The senses of the potential, which may be also expressed by the imperative, are said to be, 1. प्रेरणं ‘commanding;’ as, त्वं ग्रामं गच्छे: ‘Thou mayest go (i. e. Go thou) to the village:’ 2. निमन्त्रणं ‘directing;’ as, इह दौहितो भुञ्जीत ‘Let the daughter’s son eat in this place:’ 3. आमन्त्रणं ‘inviting;’ as, भवानिह आसीत ‘Let your honour sit here:’ 4. अधीष्टं ‘expression of wish;’ as, गुरुः पुत्रमध्यापयेत् ‘Let the Guru teach the boy:’ 5. सम्प्रश्नः ‘interrogation’ or ‘inquiring;’ as, वेदमधीयीय उत तर्कमधीयीय ‘Shall I peruse the Veda? or shall I study logic?’ and 6. प्रार्थना ‘asking;’ as, भो भोजनं लभेय ‘O may I obtain (i. e.

give me) food. It is also very commonly used as the subjunctive mood with the conjunction 'if;' as, *म्रियेय न स्यात्त्वं यदि मे गतिः* 'If thou be not my protector, then I may (or shall) die.'

180. The benedictive or optative mood is considered as a modification of the potential; as, *धेया धीरत्वमच्युतं स्थेयाः कार्येषु बन्धूनां* 'Mayest thou preserve unshaken firmness, and be steady in the affairs of thy friends.'

181. The last tense is the conditional, which is susceptible, like the moods, of all times, and is commonly used with the conjunctions *यदि* and *चेत्*; as, *नाभविष्यदियं शुद्धा यद्यपास्यमहं न तां* 'She (Sita) would not have been purified, if I had not protected her;' *यावज्जीवमशोचिष्यो नाहास्यश्चेदिदं तमः* 'You will grieve as long as you live, if you do not relinquish this error.'

SECTION IV.

Voices.

182. The preceding moods and tenses are common to the usual distinctions of active and passive voices; but the Sanskrit verb, like the Greek, has two active voices, as well as one passive: they are called severally *Parasmai-pada* and *Ātmane-pada*, which terms are retained by Professor Bopp, and rendered by Dr. Wilkins 'common' and 'proper' forms.

183. The *Parasmai-pada* is that inflected word or verb (*pada*) the action of which is addressed to another than the agent (from *Parasmai*, dative of *Para*, 'another'). *Ātmane-pada* is a word or verb the action of which is addressed or reverts to the agent himself (from *Ātmane*, dative of *Ātman*, 'self'). These might be rendered therefore 'transitive' and 'reflective' verbs, but that it is in a peculiar sense that the action is said to affect either a different agent or the agent himself: it is the result rather than the action, and this is therefore compatible with an intransitive verb. Thus, 'Devadatta cooks:' in the one case he cooks for his master, the verb is then put in the *Parasmai-pada*, *देवदत्तः पचति*; but in another case he

cooks for himself, the *Ātmane-pada* is then employed, and the phrase is *देवदत्तः पचते*. In ordinary usage, however, the distinction of import is little observed, and some verbs are conjugated in one voice, some in the other, and some in both, without much attention being paid to their signification or relations.

184. The passive voice takes the terminations of the *Ātmane-pada*, and prefixes *य* *ya* or in some cases *य्* to them before those of the four conjugational tenses. Before *य* the radical vowel takes neither *Guṇa* nor *Vṛiddhi*. In the other tenses the form is the same as in the active, with a few special changes to be hereafter noticed.

SECTION V.

Numbers and Persons.

185. The Sanskrit verb in its different tenses has three numbers, singular, dual, and plural; and three persons in each number. They are arranged in native grammars in an inverse order to that which we follow, the third person being placed first, and the first person last; but it may be more convenient to follow the European order. The terminations by which the persons are distinguished are shewn in the following scheme.

Indicative mood.

Transitive

Parasmai-pada.

Present tense.

Reflexive or Intransitive

Ātmane-pada.

	Pers.	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
m	1.	मिप् - vas	वस् - mas	मस्	ए	वहे	महे
s	2.	सिप् - has	यस् - has	य	से	आथे	ध्वे
t	3.	तिप् - ant	तस् - ant	अन्ति	ते	आते	अन्ते

First præterite or imperfect.

1. <i>m</i> <i>ip</i>	1. अमिप्	व	म	इ	वहि	महि
2. <i>s</i> <i>ip</i>	2. सिप्	तं	त	यास्	आथां	ध्वं
3. <i>t</i> <i>ip</i>	3. दिप्	तां	अन्	तन्	आतां	अन्त

Second præterite or perfect.

1. एप्	व	म	ए	वहे	महे
2. यप्	अयुस्	अ	से	आये	ध्वे
3. एप्	अतुस्	उस्	ए	आते	इरे

Third præterite or indefinite past.

1. सम्	स्व	स्म	सि	स्वहि	स्महि
2. सीस्	स्तं	स्त	स्थास्	साथां	ध्वं
3. सीत्	स्तां	सुस्	स्त	सातां	सत

First or definite future.

1. तास्मि	तास्वस्	तास्मस्	ताहे	तास्वहे	तास्महे
2. तासि	तास्यस्	तास्य	तासे	तासाथे	ताध्वे
3. ता	तारौ	तारस्	ता	तारौ	तारस्

Second or indefinite future.

1. स्यामिप्	स्यावस्	स्यामस्	स्ये	स्यावहे	स्यामहे
2. स्यसिप्	स्यथस्	स्यथ	स्यसे	स्याथे	स्यध्वे
3. स्यतिप्	स्यतस्	स्यन्ति	स्यते	स्याते	स्यन्ते

Imperative mood.

1. आनिप्	आवप्	आमप्	रेप्	आवहैप्	आमहैप्
2. हि	तं	त	स्व	आथां	ध्वं
3. तुप्	तां	अन्तु	तां	आतां	अन्तां

Potential or subjunctive mood.

1. यां	याव	याम	ईय	ईवहि	ईमहि
2. यास्	यातं	यात	ईयास्	ईयाथां	ईध्वं
3. यात्	यातां	युस्	ईत	ईयातां	ईरन्

Benedictive or optative mood.

1. यासं	यास्व	यास्म	सीय	सीवहि	सीमहि
2. यास्	यास्तं	यास्त	सीष्ठास्	सीयास्थां	सीध्वं
3. यात्	यास्तां	यासुस्	सीष्ट	सीयास्तां	सीरन्

Conditional mood.

1. स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि
2. स्यस्	स्यतं	स्यत	स्यथास्	स्याथां	स्यध्वं
3. स्यत्	स्यतां	स्यन्	स्यत	स्यातां	स्यन्त

a. In the passive voice इ is substituted for स्त, the termination of the third person singular of the *Ātmane-pada*.

b. Of these inflectional terminations it is to be remarked, that, like those employed for the construction of the cases of nouns, they comprehend some letters which are not retained in the inflexion, being introduced merely for the sake of enunciation, or of indicating some change in the base.

c. प in तिप्, सिप्, मिप्, and every where else, is rejected; but it is an indicatory letter, denoting that, where there is no rule to the contrary, the vowel of the base is to be changed to its Guṇa substitute: thus विद् v. 2d conj. 'to know,' before the terminations of the singular in the present tense, makes वेद्मि, वेत्सि, वेत्ति. Before those inflexions which have not an indicatory प् the vowel is unchanged; as, विन्न, विदन्ति, &c.

d. In the first präterite the इ of दिप्, सिप्, अमिप्, is inserted merely for articulation: the real terminations are therefore द्, स्, म्. In the *Ātmane-pada* in this tense the न् of तन् is superfluous.

e. In the second präterite ण is indicatory, and denotes that in some cases the Vṛiddhi, and in others the Guṇa element is to be substituted for a radical. A final स् is every where commuted to Visarga, agreeably to the rules of Sandhi (see rule 37). Other modifications of a less general nature we shall now proceed to notice under each tense separately, together with such modifications of the base as are not exclusively of a special or conjugational character.

General principles of Conjugation.

186. Present tense. The inflective terminations are subject to few changes. The initial च् of the third person plural is rejected after an inflective base ending in च्; that is, after those of the first, fourth, sixth, and tenth conjugations; so that चर, 'to go,' makes चरन्ति not चरान्ति 'they go;' एध, 'to increase,' एधन्ते not एधान्ते 'they grow.' In other cases it is preserved; as, अद् 'to eat,' अदन्ति; सुनु 'to mix,' सुन्वन्ति. After

*n rejected in
poly. 11. 12.*

verbs which are either polysyllabic, or become so by reduplication, the nasal is rejected; as, दरिद्रा, 'to be poor,' makes दरिद्रति 'they are poor;' जुहु for हु 'to sacrifice,' जुहति 'they sacrifice.' Verbs of which, although monosyllabic, the inflective base ends in a consonant, or in any vowel except अ, also reject the nasal in the *Ātmane-pada*; as, शास 2d conj. 'to rule;' शासते 'they rule;' कृ 'to do;' कुर्वते 'they do.' The same applies to the analogous terminations of the first *præterite* and imperative, अन्त and अन्तां. For the initial आ of the second and third persons dual, and for ए of the first person singular, in the *Ātmane-pada* of the first, fourth, sixth, and tenth conjugations, इ is substituted, which with the conjugational affix अ becomes ए; as, चरे, चरेये, चरेते. The initial त or थ of a termination in this or any other tense, when following an inflective base ending with an aspirate, is changed to ध, before which the aspirate becomes the unaspirated letter (r. 8); as, रुध, 'to oppose,' makes रुणद्धि.

The changes of the base in this tense will be specified under each conjugation.

187. First *præterite*. The अ of अमिप्, अन्, and अन्त is rejected after अ; and after some verbs उस् is substituted for अन्. The आ of आतां and आथां substitute इ, as in the present tense.

Besides the special changes to which the base is subject in this tense, there is one modification which is universal, the prefixing of the temporal augment अ to a verb beginning with a consonant; thus चर makes अचरत् 'he went;' and आ to one beginning with a vowel. In prefixing the temporal augment to a verb beginning with a consonant, no change takes place. For आ and the radical vowel the *Vṛiddhi* equivalent of the latter is substituted; as, अट 'to go,' आटत् 'he went;' ईह 'to wish,' ऐहत 'he wished.' If the verb be a compound with a preposition, the augment is inserted between the preposition and the simple verb: thus from भाष, 'to speak,' comes प्रतिभाष 'to speak again,' 'to reply;' first *præterite*, प्रत्यभाषत 'he replied.'

188. Second præterite. In general the terminations undergo no other changes than those which arise from the rejection of the indicatory or servile letters. After roots in आ, औ is substituted for the vowel अ left by णप्; as, दा 'to give;' first and third pers. sing. ददौ.

The changes of the base are more numerous, and the most important may be conveniently noticed here. One of these, which may be regarded as universal, although subject to a few exceptions, is the reduplication of the root; in effecting which, certain substitutions for the radical letters sometimes take place.

a. If the verb commences with the vowel अ, the repeated vowel is आ, which combines with the radical अ; as, अद् 'to eat,' आद् 'he ate.' But if the verb contain a double consonant, न is inserted after the reduplication, and before the radical vowel; as, अर्च 'to worship,' आनर्च he 'worshipped.' It is also inserted before अश् 'to spread;' as, आनश् 'he spread:' but not before अश् 'to eat;' as, आश् 'he ate.'

b. If the verb begins with इ or उ, convertible to the Vṛiddhi or Guṇa element, the substitutes in the reduplication are इय् and उव्; as, इ 'to go,' इयाय 'he has gone,' इयेय 'thou hast gone;' उख 'to wither,' उवोख 'it has withered:' when the initial is not so changed, the reduplication of the initial produces a long vowel; as, ईयतुः, ऊखतुः.

c. An initial ऋ substitutes आ; as, ऋ 'to go,' आर 'he went:' followed by a consonant it inserts न; as, ऋज, 'to be firm,' makes आनृजे 'it was firm.'

d. A verb beginning with a single consonant, not a guttural nor an aspirate, is simply reiterated; as, रद् 'to sound,' ररद्; पच 'to cook,' पपाच.

e. A guttural consonant is changed to the corresponding palatal, or क ख to च, and ग घ to ज; as, कृ 'to make,' चकार; खन 'to dig,' चखान; ग्रह 'to take,' जग्राह; घस 'to eat,' जघास. ज is also substituted for ह; as, हृ 'to take,' जहार. In some cases the reduplication of an initial semivowel is the corre-

sponding vowel ; as, यज 'to sacrifice, इयाज ; and वच 'to speak,' उवाच.

f. The unaspirated is substituted for an aspirated consonant ; as, भ्रम 'to whirl,' बभ्राम.

g. When the initial is a double consonant, the first only is reduplicated ; as, श्रि 'to serve,' शिश्राय ; क्षिप 'to throw,' चिक्षेप. If the compound be a sibilant and a hard consonant, the latter is reduplicated ; as, हु 'to praise,' तुष्टाव ; स्था 'to stay' or 'stand,' तस्थौ. If the consonant is soft, the sibilant is repeated ; as, स्मृ 'to remember,' सस्मार. If a sibilant and hard consonant followed by य occur, the medial is repeated ; as, क्ष्युत 'to ooze,' चुक्ष्योत.

h. च is the reduplicate of a medial or final अ, आ, इ, ई, and for a final ए, ऐ, ओ ; as, कृ 'to make,' चकार ; भा 'to shine,' बभौ ; गै 'to sing,' जगौ ; also for the ऊ of भू 'to be,' बभूव.

i. Any other short vowel, medial or final, is repeated ; as, मुद 'to be pleased,' मुमुदे. A long vowel is made short ; as, शीक 'to sprinkle,' शिशीके. For a medial diphthong the analogous short vowel is repeated ; as, पेल 'to go,' पिपेल ; लोक 'to see,' लुलोक.

k. Verbs which begin and end with a simple consonant, having a medial च, and of which the first consonant is unaltered in the repetition, do not double the verb before the terminations of this tense beginning with a vowel, whether it be the vowel of the termination or the augment इ, to be presently noticed. Such verbs change the radical च to ए ; thus पच makes, dual and plural in the third person, पेचतुः, पेचुः ; and in the first, पेचिव, पेचिम.

l. Of those changes which affect the primitive or unreduplicated syllable of the inflective base, some are special, and will be hereafter noticed : the most general are the following, and concern chiefly the vowels.

m. The terminations of the first and third persons singular having an indicative ण are said to require the substitution of the Vriddhi letter ; but this affects only final vowels and a

medial ञ; as, गी 'to guide,' third pers. sing. निनाय; दृ 'to run,' दृदाव (इ and उ becoming severally ऐ and औ, changeable before a vowel to ज्ञाय् and ज्ञाव्; see rule 5); गम 'to go,' जगाम. The termination of the first person singular is optionally ञ, and it has therefore two forms, जगम or जगाम.

n. An initial short vowel, and a medial, except ञ, takes the Guṇa substitute before णप्; as, इष, 'to wish,' makes इषेष्; बुध 'to know,' बुबोध. A vowel long either by nature or position, when initial, requires a different form of inflexion, as will be presently explained: when medial, it is unaltered; as, जीव 'to live,' जिजीव; शिक्ष 'to learn,' शिशिक्ष.

o. The second person, यप्, requires the Guṇa change of any final vowel, and of a short medial vowel; as, जि 'to conquer,' जिगेय; द्विष 'to hate,' दिद्वेष्ट. The same if इ is inserted; as, जिगयिष, दिद्वेषिष.

p. Before the other terminations of this tense in the Parasmai-pada, and all those of the Ātmane-pada, the radical vowel, if initial or medial, is unaltered; as, उष 'to burn,' ऊषतुः (उ becoming ऊ by virtue of the reduplication only, as above, clause b); द्विष 'to hate,' दिद्विषतुः, दिद्विषे. A final vowel is unaltered before the consonants; as, कृ 'to do,' चकृव, चकृम; and is changed before the vowels only according to the rules of Sandhi, चक्रतुः, चक्रे. A final ञा is rejected before a vowel; as, दा 'to give,' ददतुः, ददे; and roots ending in diphthongs change them, with few exceptions, to ज्ञा, and are similarly inflected. इ and ई final undergo the changes of Sandhi, as, चि 'to gather,' चिच्यतुः, except when the root consists of a single vowel, or when इ is preceded by a conjunct consonant, in which cases इय् is substituted; as, इ 'to go,' ईयतुः; श्रि 'to serve,' शिश्रियतुः. A final उ or ऊ substitutes उव्, as, दृ 'to run,' दृदृवतुः, except भृ, which substitutes ऊव्, बभूवतुः. A final ञ् substitutes the Guṇa ञर्, and so does ञ् when preceded by a double consonant; as, स्मृ 'to remember,' सस्मरतुः, सस्मरुः. There are some anomalies in regard to the changes of the radical vowels; but these will be pointed out as they occur.

q. Initial semivowels are sometimes changed to their corresponding vowels, and the verb is inflected as if commencing with them ; as, वच 'to speak,' उवाच, ऊचतुः, ऊचुः.

r. Some verbs, having स्र between two consonants, of which the latter is a nasal, reject the medial before all the terminations except those of the singular in the Parasmai-pada ; as, जन 'to be born,' जजान, जज्ञतुः, जज्ञे ; गम 'to go,' जग्मतुः, &c.

s. Before यप् and the other affixes of the second präterite beginning with consonants, as व, म, वहे, महे, से, ध्वे, all roots, except कृ, सृ, भृ, वृ, दु, श्रु, क्षु, स्तु, insert इ ; as, पच makes पेचिथ, पेचिव, पेचिम, पेचिषे, पेचिद्धे, पेचिवहे, पेचिमहे. Before यप् it is sometimes optional ; as, पेचिथ or पपकथ ; the ध in ध्व is changed to ढ.

189. Besides the formation of the second präterite upon the principle of reduplication, there is another form of it, which may be regarded as a compound präterite tense, the radical verb being combined with the inflexions of the auxiliary verbs अस 'to be,' भू 'to be,' and कृ 'to make.' The syllable साम् is interposed between the radical verb and the auxiliary inflexion : thus एध, 'to increase,' becomes in this tense,

एधामास	एधामासिव	एधामासिम
एधामासिथ	एधामासयुः	एधामास
एधामास	एधामासतुः	एधामासुः
एधांबभूव	एधांबभूविव	एधांबभूविम
एधांबभूविथ	एधांबभूवयुः	एधांबभूव
एधांबभूव	एधांबभूवतुः	एधांबभूवुः
एधाञ्चक्रे	एधाञ्चकृवहे	एधाञ्चकृमहे
एधाञ्चकृषे	एधाञ्चक्राथे	एधाञ्चकृद्धे
एधाञ्चक्रे	एधाञ्चक्राते	एधाञ्चक्रिरे

a. Verbs of which the initial is any vowel except स्र or सा, and which is long either by nature or position, before two consonants (except चृच्छ 'to go,' and ऊर्णु 'to cover'), also the roots अय 'to go,' आस 'to sit,' and दय 'to hurt'—verbs of more than one syllable—all verbs of the tenth conjugation—

and all derivative verbs, as causals, frequentatives, desideratives, and nominals—take the compound form of the second præterite.

b. In inflexion, भू and अस always follow the Parasmai-pada; कृ takes either Pada, according to the voice of the primary verb.

c. काश and कास 'to shine,' दरिद्रा 'to be poor,' विद् 'to know,' जागृ 'to be awake,' and उष 'to burn,' may be conjugated either in the reduplicate or compound præterite.

190. Third præterite or indefinite past. The inflexions of this tense are so various, that it has been termed by Professor Bopp the "præteritum multiforme;" and Dr. Wilkins has specified eleven modes in which they are formed. In these latter, however, he comprises not merely changes of termination, but modifications of the base, and those affecting the terminations by the insertion of certain augments.

a. The alterations of the terminations are not many, but the terminations themselves are referrible to two classes. They are, 1. the terminations of the tense, as specified in the scheme, p. 115; or they are, 2. those of the first præterite, as found in the same place, p. 114.

b. The changes of the first class are confined to the elision of the स् combined with त or थ after a short vowel, or any consonant except a nasal, a semivowel, and ह. स्तां, स्तं, स्त of the Parasmai-pada, and स्त, स्यां of the Ātmane-pada, become तां, तं, त, and त, थां. The only change of the second class is the optional substitution of उस् for चन्, the termination of the third person plural.

c. The principal modifications, however, arise from prefixing certain augments to these terminations. To the terminations of the first class इ is prefixed, either singly or with स, as सि; to those of the second class, in like manner, अ is prefixed, either singly or with the sibilant, as स.

d. When इ is prefixed alone to the terminations of the first class, the स of the second and third persons singular of the

Parasmai-pada is rejected. In the other persons the dental sibilant is changed, of course, to the cerebral after इ (rule 29). We have then,

Parasmai-pada.			Ātmane-pada.		
इषं	इष्व	इप्स	इषि	इष्वहि	इप्सहि
ईः	इष्टं	इष्ट	इष्टाः	इष्टायां	इष्ट्वं or इद्वं
ईत्	इष्टां	इष्टुः	इष्ट	इष्टातां	इष्टत

In the Parasmai-pada only, स् may be prefixed to these terminations, making सिषम्, सिष्व, सिप्स; सीः, सिष्टं, सिष्ट; सीत्, सिष्टां, सिष्टु.

e. The inflexions of the third präterite becoming those of the first, the tense preserves an analogy throughout, and instead of inserting the augment इ, which cannot belong to the first präterite, inserts अ, which does belong to it in several conjugations. The terminations of the base then become,

Parasmai-pada.			Ātmane-pada.		
अं	आव	आम	ए	आवहि	आमहि
अः	अतं	अत	अथाः	एथां	अध्वं
अत्	अतां	अन् or उः	अत	एतां	अन्त or अत

Here, agreeably to rules already specified, अ has become आ before व and म; the initial of अम्, अन्, अन्त is rejected after a vowel; अ is dropped before उस्; and the आ of आतां and आथां, having been changed to इ, form ए with the augment अ; so does the इ of the first person singular.

f. Sometimes, but rarely, and only after a verb ending in a vowel, the augment अ is rejected, when the terminations of the first präterite are attached directly to the base. It is more usual, however, to prefix स् to them in both voices; making therefore,

Parasmai-pada.			Ātmane-pada.		
सम्	साव	साम	सि	स्वहि	स्महि
सः	सतं	सत	सथा	साथां	सध्वं
सत्	सतां	सुः	सत	सातां	सन्त

g. Modifications of the base. These are for the greater part of a special description, and will best be adverted to

under each particular case. A few of the most general ones may be here inserted.

h. The indefinite præterite prefixes the temporal augment, whether it retains its own terminations, or adopts those of the first præterite; as, या 'to go,' अयासीत्; भू 'to be,' अभूत्. In a few verbs, which take the terminations of the first præterite, the root is also doubled; as, श्रि 'to serve,' अशिश्रियत्.

i. Before the terminations of the first class, or those which are its own, verbs having simple final vowels commonly substitute for them the Vṛiddhi element in the Parasmai-pada, and the Guṇa in the Ātmane-pada; as, गी 'to take,' अनैषीत्, अनेष्ट; धु 'to shake,' अधावीत्, अधोष्ट; कृ 'to make,' अकार्षीत्. A short vowel is however sometimes unchanged before स्त, when, agreeably to clause *b*, the sibilant is dropped; as, third pers. sing. Ātmane-pada, अकृत. Verbs ending in diphthongs commonly change this to आ; as, षो, 'to destroy,' makes अषासीत् or अषात्.

Of roots ending in consonants, those which take the augment इ, either with or without the sibilant, and have a medial अ, optionally substitute the Vṛiddhi आ in the Parasmai-pada; but not if they end in म, य, ह, or a double consonant, or are distinguished by an Anubandha ए; nor do the roots क्षण् and श्वस् admit of the alternative; as, पठ, 'to read,' makes अपाठीत् or अपठीत्; but भ्रम 'to wander,' अभ्रमीत्; यम 'to restrain,' अयंसीत्. If they end with र् or ल्, the vowel is invariably long; as, चर or चल 'to go,' अचारीत्, अचालीत्. So it is in वद 'to speak,' and व्रज 'to go,' अवादीत्, अव्राजीत्. In the Ātmane-pada the change does not take place; as, त्वर 'to hasten,' अत्वरिष्ट.

j. Any other medial short vowel substitutes the Guṇa element in both voices, except in certain verbs. If the final is a double consonant no change takes place, nor is a long vowel changed; as, विद् 'to know,' अवेदीत्; पुष्प 'to flower,' अपुष्पीत्; दीप 'to shine,' अदीपिष्ट.

k. Of those which do not take the augment इ, and which are marked in lists of roots by the Anubandha औ, the medial

vowel substitutes the Vṛiddhi element in the Parasmai-pada, before the proper inflexions of the tense; as, यज 'to worship,' अयाक्षीत्; but not in the Átmane-pada; as, मुच 'to liberate,' अमुक्त; स of स्त being rejected (clause b), and च becoming क before त, as in declension (rule 92).

l. Before the terminations of the first præterite—and before which, it should be remembered, the augment इ cannot be inserted—verbs ending in vowels undergo the Guña change when the affix begins with अ; when the augment अ is not inserted, they are unchanged; as, सृ 'to go,' makes असरत्; दा 'to give,' अदात्; and final diphthongs are changed to आ; so that धे, 'to drink,' makes अधात्. The verbs that insert the sibilant before the terminations of the first præterite in the sense of the third, are those which end in श, ष, or ह, having any other penultimate than अ or आ. There are a few exceptions. The final sibilant or aspirate is changed to क before स, and that again is changed to ष (rules 27, 28), making the compound अष; as, दिश 'to shew,' अदिषत्; कृश 'to be thin,' अकृषत्. Before a double consonant a vowel is unchanged. Verbs of the fourth conjugation of the class पुषादि are inflected with the terminations of the first præterite in the Parasmai-pada with the augment अ, when the radical vowel is unaltered; as, पुष 'to nourish,' अपुषत्. So are verbs of the class द्युतादि of the first conjugation, अद्युतत्; and verbs distinguished by an Anubandha लृ; as, शक् 'to be able,' अशकत्. In the Átmane-pada some of these verbs may take इ, and undergo the usual changes; as, द्युत, 'to shine,' makes अद्योतिष्ट.

m. Verbs which have an Anubandha इर are conjugated in the indefinite præterite with both classes of terminations; as, (छिदिर्) छिद, 'to cut,' makes either अछैत्सीत् or अछिदत्.

n. Verbs having an Anubandha औ do not insert इ before the terminations of the third præterite; as, (रुधौ) रुध 'to obstruct,' अरौत्सीत्, अरौत्तां, अरौत्सुः; or Átmane-pada, अरुद्ध, अरुत्सातां, अरुत्सत.

o. Verbs with an Anubandha ऊ optionally insert इ; as,

(षिधू) षिध 'to be perfect,' असैत्सीत्, असैत्तां, असैत्सुः; or असेधीत्, असेधिष्ठां, असेधिषुः.

p. All the verbs of the eighth conjugation, except कृ 'to do,' besides taking इ, and being inflected on the principle of clause *d*, may dispense with the इ in the *Ātmane-pada*, before the terminations of the second and third persons singular; before which also they drop their own finals; as, तन 'to stretch,' अतत, अतथाः (the स of स्त and स्यास् being rejected by clause *b*).

q. All verbs of the tenth conjugation, and causal verbs, are inflected with the terminations of the first *præterite* with the augment अ. The root is doubled before them, according to rules to be given when treating of the causal *præterite*; thus, चुर, 'to steal,' makes अचूचुरत्.

Of the augment इ.

191. The insertion of this augment is not restricted to the cases in which it has already been pointed out in the second and third *præterite*, but is extended to the terminations beginning with consonants in the other tenses which are not comprised within those that take the conjugational distinctions, except the benedictive of the *Parasmai-pada*. The objects of the insertion and exception may be easily understood. In the former case it is intended to supply the place of the conjugational vowel; in the latter, the initial of the termination is the semivowel य, which may be united with a preceding consonant, and does not need the interposition of a vowel.

a. Although, however enjoined in most cases, there are many exceptions to its insertion. In the two futures, the conditional, and the benedictive *Ātmane-pada*, as in the third *præterite*, इ is not inserted after verbs distinguished by an indicative औ; रभ-औ 'to begin,' रम्भा 'he will begin:' and it is optionally inserted in verbs having an indicative ऊ; as, षिधू, 'to accomplish,' makes in the first future सेद्धा or सेधिता. In the tenses now named, however, a more general prohibition to the insertion of इ, and which is not applicable to the

præterites, is when the vowel of a verb has the grave accent. These verbs are specified as follows.

b. Monosyllables ending in any vowels except 'ऊ and 'चू, and except छु, छणु, डी, गु, यु (2d conj.), रु, वृ, शी, श्रि, श्रि, णु. Verbs ending in 'चू also insert इ before the terminations of the indefinite future.

c. The following verbs ending in consonants do not insert this prefix.

खद to eat.

चाप to obtain.

कृष to attract. (1. 6.)

क्रुध to be angry.

क्रुश to cry aloud.

क्षिप to throw.

छुद to pound.

छुध to be hungry.

खिद to be distressed.

गम to go.

घस to eat.

छिद to cut.

छुष to touch.

णम to bow.

णह to tie.

णिज to cleanse.

णुद to send.

तप to inflame. (1. 4. 10.)

तिप to drop.

तुद to torment.

तुष to be satisfied.

तृष to be satisfied. (4.)

त्यज to abandon.

त्विष to shine.

दंश to bite.

दह to burn.

दिश to shew.

दिह to smear.

दुष to do wrong.

दुह to milk. (2.)

दृष to be proud.

दृश to see.

द्विष to hate.

पच to cook.

पद to go.

पिष to grind.

पुष to cherish. (4.)

प्रच्छ to ask.

बध to bind.

बन्ध to bind.

भज to serve.

भञ्ज to break.

भिद to break.

भुज to enjoy.

भस्ज to fry.

मन to think.

मस्ज to merge.

मिह to urine.

मुष to be free.

मृश to perceive.

यज to sacrifice.

यभ to copulate.

यम to stop.
 युज to join.
 युध to fight.
 रञ्ज to colour.
 रभ to begin.
 रम to sport.
 राध to accomplish.
 रिच to purge.
 रिश to hurt.
 रुज to be sick.
 रुध to obstruct.
 रुश to hurt.
 रुह to ascend.
 लभ to acquire.
 लिप to smear.
 लिश to lessen.
 लिह to lick.
 लुप to disturb.
 वच to speak.
 वष to sow.
 वस to dwell. (1.)
 वह to bear.
 विच to differ.

विज to differ.
 विद to know. (4. 6. 7.)
 विश to enter.
 विष to pervade. (1. 3. 9.)
 व्यध to pierce.
 शक to be able. (5.)
 शद to wither.
 शप to vow.
 शिष to hurt, to distinguish. (1. 7.)
 शुध to be pure. (4.)
 शुष to dry.
 श्विष to embrace. (4.)
 षञ्ज to embrace.
 षद to wither.
 षिच to sprinkle.
 षिध to accomplish.
 ष्वञ्ज to embrace.
 ष्वप to sleep.
 साध to accomplish.
 सृज to abandon.
 सृप to creep.
 स्कन्द to go.
 स्पृश to touch.

The figures mark the conjugations in which the verbs are inflected without इ; in any others they may insert it. The same verb sometimes belongs to more than one conjugation, either with the same or with a different sense.

192. First future. The terminations undergo no change whatever, except when the verb ends with an aspirate, when त is changed to ध, as in the present tense. The changes of the base are few and simple. The final vowels इ, ई, उ, ऊ, ऋ, ॠ, substitute the Guṇa elements, ए, ओ, अर्, whether the augment इ be inserted or not. If inserted, the first two are changed by the rules of Sandhi to अय्, अव्; as,

जि 'to conquer,' जेता 'he will conquer;' शी 'to sleep,' शयिता 'he will sleep;' रु 'to cry,' रविता. A final ए and ऐ are changed to चा, and this vowel, as well as ओ, undergoes no change; as, दा 'to give,' दाता 'he will give;' धे 'to drink,' धाता; शो 'to sharpen,' शोता. The medial vowels इ, उ, ऋ, if followed by a single consonant, also substitute the Guṇa letters; but ऋ is sometimes changed to र्; long vowels are unchanged; as, धिच 'to sprinkle,' सेक्ता; शुच 'to be sad,' शोचिता; दृश 'to see,' दृष्टा; जीव 'to live,' जीविता. The final consonants when not separated by the augment इ from the dental त, which is the initial of all the terminations of this tense, combine with it, according to the rules of Sandhi: thus पच makes पक्ता; गम, गन्ता. After an aspirate, त is changed to थ; as, लभ 'to gain,' लब्धा. थ after द derived from a final ह (rule 32) is changed to ढ, and the first द is rejected; as, रुह 'to grow,' रोढा.

193. Indefinite future. The terminations of this tense differ from those of the present only in having स्य prefixed to them, on the same principles as verbs of the first conjugation; making therefore स्यन्ति, स्यन्ते, not स्यान्ति, &c.; स्येथे, स्येते, not स्याथे, स्याते. After इ the sibilant is changed to ष; and after a final vowel or consonant it undergoes such changes as the rules of Sandhi enjoin.

a. The changes of the base are not numerous. A final or medial short vowel, the latter not being long by position, substitutes the Guṇa element, which before इ is changed to the form which the laws of combination require. Final consonants are also modified according to the same rules. A final palatal is changed before स to the hard guttural क, and स after क becoming ष, the compound क्ष is formed; as, पच 'to cook,' पक्ष्यति; शिजि 'to wash,' निक्ष्यति. After a final cerebral sibilant the same change takes place; as, दृष for दृश, 'to see,' makes दृक्ष्यति. ह also is changed to क; and as in the declension of nouns in ह, when the final is so changed the initial is changed to its aspirate (rule 131, b), so दह, 'to burn,' makes धक्ष्यति; दुह 'to milk,' धोक्ष्यति.

194. Imperative. The changes of the terminations are

few, and where the terminations are analogous to those of the present, as चन्तु, चन्तां, चायां, चातां, they undergo similar modifications, when such are necessary, as in the first, fourth, sixth, and tenth conjugations. In the same conjugations, हि, the sign of the second person singular, is rejected, leaving only the conjugational sign च; as, भू+हि becomes भव 'be thou.' In the other conjugations, after any consonant except a semivowel or a nasal or ह, धि is substituted for हि; as, वच 'to speak,' वग्धि; also after हु 'to sacrifice,' as जुहुधि. तात् is substituted for the terminations of the second and third persons singular in a benedictive sense; as, भवतात् 'may thou' or 'may he be.'

a. The changes of the base are conjugational, and analogous to those of the present.

195. Potential. इ is substituted for the या of all the terminations of this mood, and is prefixed to यां, which becomes यं, and also to युस्, in the Parasmai-pada of the first class of conjugations, and with their conjugational sign च becomes by the rules of Sandhi (rule 2) ए; as, भवेत्, दीष्येत्, तुदेत्, चोरयेत्. In the second series या is unchanged; as, सद्यात्, &c. In the first class of conjugations the initial ई of the terminations of the Ātmane-pada becomes with the conjugational च, ए; as, एधेत्, एधेयातां. In the second class it is unchanged; as, आस 'to sit,' आसीत्, आसीयातां, आसीरन्, &c.

a. The changes of the base are conjugational.

196. Benedictive mood. The terminations are not liable to change: इ may be inserted before those of the Ātmane-pada, when स becomes घ.

a. The following are the principal changes to which the inflective base is subject in the Parasmai-pada, and when इ is not inserted in the Ātmane-pada.

b. Of verbs ending in vowels, most of those which terminate in आ, either as a primitive or as derived from ए or ऐ, substitute ए in the Parasmai-pada; they are unchanged in the Ātmane-pada; as, दा 'to give,' देयात्, दासीष्ट. Some change it optionally before य; as, गै 'to sing,' गायात् or गेयात्. Those in which आ is preceded by a conjunct consonant, except हा 'to stay,' do not change the आ; as, घ्ना 'to blow,' घ्नायात्.

Those ending in इ or ई substitute ई in the Parasmai-pada, and the Guṇa letter ए in the Ātmane-pada; as, नी 'to take,' नीयात्, नेषोष्ट. Those ending in उ and ऊ substitute ऊ and ओ; as, श्रु 'to hear,' श्रूयात्; स्तु 'to praise,' स्तूयात्, स्तोषीष्ट. च् short substitutes रि, and च् long ईर, in the Parasmai-pada; as, कृ 'to make,' क्रियात्; तृ 'to cross,' तीर्यात्. Verbs ending in च्, and beginning with a compound consonant, substitute the Guṇa च् for their final; as, स्तृ 'to spread,' स्तर्यात्. In the Ātmane-pada the vowel is unchanged; as, कृ 'to make,' कृषीष्ट. A final ओ is unchanged; as, शो 'to wither,' शोयात्.

c. Verbs ending in consonants change their finals according to the rules of Sandhi, or others of an analogous application, only before the sibilants of the Ātmane-pada; nor do their preceding vowels undergo any alteration; as, छिद् 'to cut,' छिद्यात्, छित्सीष्ट; पच 'to cook,' पच्यात्, पक्षीष्ट. If the final be a compound, of which a nasal is the first member, it is rejected in the Parasmai-pada, as दंश् 'to bite,' दश्यात्; not in the Ātmane-pada, as स्त्रन्न 'to embrace,' स्त्रंक्षीष्ट; nor does this apply to roots inserting a nasal in consequence of an Anubhandha इ; as, नदि 'to rejoice,' नन्द्यात्.

d. Some verbs containing semivowels change them to their corresponding vowels in the Parasmai-pada; as, प्रच्छ 'to ask,' पृच्छ्यात्; वच 'to speak,' उच्यात्; वप 'to sew,' उष्यात्; यज 'to worship,' इज्यात्; वह 'to bear,' उह्यात्; वस 'to dwell,' उष्यात्; वश 'to subdue,' उश्यात्. There are a few verbs containing the semivowel व, and ending in ए, which admit of a similar modification, and reject the diphthong; as, वे 'to weave,' ऊयात्; व्ये 'to conceal,' वीयात्; and ह्वे 'to call,' हूयात्.

e. When इ is prefixed to the terminations of this tense in the Ātmane-pada, the changes of the base are analogous to those of the other tenses before the same augment.

197. Conditional mood. The terminations generally follow the analogy of those of the indefinite future (see p. 115).

a. The base prefixes the temporal augment, but in all other respects is analogous to the inflective base of the indefinite

future ; as, ind. fut. भविष्यति 'will be,' cond. अभविष्यत्; अत्स्यति 'will eat,' cond. आत्स्यत्.

SECTION VI.

Formation of the Verb.

198. From this general view of the formation of the tenses, we may now proceed to trace an entire verb through all its inflexions in the two active voices and in the passive voice. In following the example of Mr. Colebrooke, and offering भू, 'to be,' as an example, we select a verb of general usefulness, and frequent recurrence. भू is a verb of the first conjugation : it is properly confined to the Parasmai-pada, and in its character of a substantive verb cannot well admit of any other. With prepositions, however, it takes a transitive sense, and may then be both active and passive ; as, अनुभवते 'he perceives ;' अनुभूयते 'it is perceived.' We may, however, lay aside the preposition for the present, that the purpose for which the verb is exhibited, that of supplying a model of extensive application, may not be embarrassed by unnecessary complexity.

199. भू as a verb of the first conjugation changes its vowel to ओ before the sign of the conjugation अ. It changes it to ओ also before the augment इ, which it admits : and before अ and इ, ओ becomes अव्. The inflective base with the augments is therefore भव and भवि. In the second präterite व् is added to the radical vowel, and the verb being repeated, the base is बभूव्. In the third präterite in the Parasmai-pada the verb takes the terminations of the first : in the Ātmane-pada it retains its own terminations with the augment इ.

भू 'to be.' *2nd. 1st.*

Indicative mood.

Present tense, 'I am,' &c.

Parasmai-pada.

Ātmane-pada.

भवामि - <i>ami</i>	भवावः - <i>vak</i>	भवामः	भवे	भवावहे	भवामहे
भवसि - <i>asi</i>	भवथः - <i>thi</i>	भवथ	भवसे	भवेथे	भवध्वे
भवति - <i>ti</i>	भवतः - <i>ti</i>	भवन्ति	भवते	भवेते	भवन्ते

First præterite or imperfect, 'I was,' &c.

अभवम्	अभवाव	अभवाम	अभवे	अभवावहि	अभवामहि
अभवः	अभवतं	अभवत	अभवथाः	अभवेथां	अभवध्वं
अभवत्	अभवतां	अभवन्	अभवत	अभवेतां	अभवन्त

Second præterite or perfect, 'I was or have been,' &c.

बभूव	बभूविव	बभूविम	बभूवे	बभूविवहे	बभूविमहे
बभूविथ	बभूवयुः	बभूव	बभूविषे	बभूवाथे	बभूविध्वे (द्वे)
बभूव	बभूवतुः	बभूवुः	बभूवे	बभूवाते	बभूविरे

Third præt., indefinite, or aorist past, 'I was or had been,' &c.

अभूवम्	अभूव	अभूम्	अभविषि	अभविष्वहि	अभविष्महि
अभूः	अभूतं	अभूत	अभविष्ठाः	अभविष्ठायां	अभविध्वं (द्वं)
अभूत्	अभूतां	अभूवन्	अभविष्ट	अभविष्ठातां	अभविषत

First or definite future, 'I will be,' &c.

भवितास्मि	भवितास्वः	भवितास्मः	भविताहे	भवितास्वहे	भवितास्महे
भवितासि	भवितास्यः	भवितास्य	भवितासे	भवितासाथे	भविताध्वे
भविता	भवितारौ	भवितारः	भविता	भवितारौ	भवितारः

Second or indefinite future, 'I will or shall be,' &c.

भविष्यामि	भविष्यावः	भविष्यामः	भविष्ये	भविष्यावहे	भविष्यामहे
भविष्यसि	भविष्यथः	भविष्यथ	भविष्यसे	भविष्येथे	भविष्यध्वे
भविष्यति	भविष्यतः	भविष्यन्ति	भविष्यते	भविष्येते	भविष्यन्ते

Imperative mood, 'May I be,' &c.

भवानि	भवाव	भवाम	भवै	भवावहै	भवामहै
भव	भवतं	भवत	भवस्व	भवेथां	भवध्वं
भवतु	भवतां	भवन्तु	भवतां	भवेतां	भवन्तां

Potential or subjunctive mood, 'I may be,' &c.

भवेयं	भवेव	भवेम	भवेय	भवेवहि	भवेमहि
भवेः	भवेतं	भवेत	भवेथाः	भवेयाथां	भवेध्वं
भवेत्	भवेतं	भवेयुः	भवेत	भवेयातां	भवेरन्

Benedictive or optative mood, 'I wish I may be,' &c.

भूयासम्	भूयास्व	भूयास्म	भविषीय	भविषीवहि	भविषीमहि
भूयाः	भूयास्तं	भूयास्त	भविषीष्ठाः	भविषीयास्थां	भविषीध्वं (द्वं)
भूयात्	भूयास्तां	भूयासुः	भविषीष्ट	भविषीयास्तां	भविषीरन्

Conditional mood, 'I shall be, if,' &c.

अभविष्यम्	अभविष्याव	अभविष्याम	अभविष्ये	अभविष्यावहि	अभविष्यामहि
अभविष्यः	अभविष्यतं	अभविष्यत	अभविष्यथाः	अभविष्येथां	अभविष्यध्वं
अभविष्यत्	अभविष्यतां	अभविष्यन्	अभविष्यत	अभविष्येतां	अभविष्यन्त

Passive voice.

200. In this voice य् is prefixed to the terminations of the conjugational tenses in the *Ātmane-pada*; and before य् the radical vowel is unchangeable. In the non-conjugational tenses the radical vowel optionally substitutes the Guṇa or Vṛiddhi diphthong, and thus भू becomes भो or भौ; making consequently before a vowel भव् or भाव्. It takes the latter only before the termination इ of the third präterite. In every other respect there is no difference between the tenses of the passive voice and those of the active in the *Ātmane-pada* of the first conjugation.

Present tense.	{ भूये - १० भूयसे - १०० भूयते - १०००	{ भूयावहे भूयेथे भूयेते	{ भूयामहे भूयध्वे भूयन्ते
First präter.	अभूये - १०	अभूयावहि	अभूयामहि &c.
Second präter.	बभूवे - १०	बभूविवहे	बभूविमहे &c.
Third präter.			

1st pers.	{ अभविषि अभाविषि	{ अभविष्वहि अभाविष्वहि	{ अभविष्महि अभाविष्महि
2d pers.	{ अभविष्टाः अभाविष्टाः	{ अभविषाथां अभाविषाथां	{ अभविध्वं अभाविध्वं
3d pers.	अभावि	{ अभविषातां अभाविषातां	{ अभविषत अभाविषतः

First future.	{ भविताहे भाविताहे	{ भवितास्वहे भावितास्वहे	{ भवितास्महे भावितास्महे } &c.
Second future.	{ भविष्ये भाविष्ये	{ भविष्यावहे भाविष्यावहे	{ भविष्यामहे भाविष्यामहे } &c.
Imperative.	भूयै	भूयावहै	भूयामहै &c.
Potential.	भूयेय	भूयेवहि	भूयेमहि &c.
Benedictive.	{ भविषीय भाविषीय	{ भविषीवहि भाविषीवहि	{ भविषीमहि भाविषीमहि } &c.

Conditional. { अभविष्ये अभविष्यावहि अभविष्यामहि } &c.
 { अभाविष्ये अभाविष्यावहि अभाविष्यामहि }

SECTION VII.

Derivative Verbs.

201. Before proceeding to any detail of individual verbs, it is desirable that some notion should be entertained of those secondary or derivative forms of which the simple verb admits. Some of these might perhaps be more correctly designated as moods; for causality, desire, frequency, or intensity, are but different modes or conditions of the same action; and the modifications by which they are expressed are no more to be regarded as distinct verbs because they take all the tenses of the simple verb, than are the moods of the Greek verb, of which the same circumstance may be predicated. As however the derivative forms have been hitherto given separately, and as their annexation to the simple verb as moods would present to the learner a rather formidable array of verbal inflexion, the distinct explanation of them may be here also observed.

Causals.

202. All verbs admit of a modification implying causality, as causing to be, to do, &c. In the language of the original grammarians, णिच् is added to the verb; that is, the vowel इ, which is convertible to ए, and becomes अय् before a vowel; the ण in the affix indicates the substitution of the Vṛiddhi element for the radical vowel; भू therefore becomes भौ, which with इ makes भावि, or before a vowel भावय्.

a. The causal verb may be conjugated with the terminations of either voice; with those of the Parasmai-pada when it is strictly transitive; with the Ātmane-pada when it is reflective, or when the consequence of the action reverts to the causer or instigator. च is inserted before the terminations in the conjugational tenses, and इ in the non-conjugational;

except in the third præterite, which takes the terminations of the first præterite. The second præterite is formed with the auxiliary verbs कृ, भू, अस्.

b. Verbs ending in आ, whether primitive or derived from the change of a final diphthong to आ, insert य, ल, or प, before the causal augment; as, पा 'to drink,' पाययति 'he causes to drink;' पा 'to preserve,' पालयति 'he causes to preserve;' ज्ञा 'to know,' ज्ञापयति 'he causes to know,' 'he teaches.' In some instances the radical vowel is optionally made short; as, ज्ञा 'to sharpen' or 'kill,' ज्ञापयति or ज्ञपयति 'he causes to kill;' क्षा 'to bathe,' क्षापयति or क्षपयति 'he causes to bathe.'

c. Roots ending in इ or ई when substituting the Vṛiddhi element ऐ change the latter of course before the vowel of the causal form to चाय्; as, चि 'to collect,' चाययति 'he causes to collect:;' but य is sometimes replaced by प, and the vowel in both cases made optionally short; so that चि makes also चापयति, चययति, or चपयति. Roots in ई long sometimes either change the radical to the Guṇa element, or preserve it unchanged, interposing a consonant before the causal augment; as, ह्री 'to be ashamed,' ह्रेपयति; प्री 'to be pleased,' प्रीणयति or प्रीययति. Roots ending in उ, ऊ, ऋ, and ॠ, mostly change their finals to the Vṛiddhi substitutes.

d. Roots ending in consonants usually change a medial अ to आ; and इ, उ and ऋ to ए, ओ and अर्. Long vowels are unchanged. There are exceptions, as in the class of roots called घटादि or घट 'to endeavour,' with other verbs of the first conjugation, which do not make the vowel long, as घट, घटयति. Of roots ending in म, some do and some do not make the vowel long; as, गम 'to go,' गमयति; क्म 'to wish,' कामयति. हन, 'to kill,' substitutes घात; as, घातयति 'he causes to kill.' रुह, 'to ascend,' optionally substitutes प for the final; as, रोहयति or रापयति 'he causes to ascend or grow,' 'he plants.'

e. These general rules for the modification of the base are applicable to all the tenses except the benedictive in the Parasmai-pada, and the third præterite. In the former the

causal augment is rejected, although the vowel of the base undergoes the change to which it is liable in this form, as भू becomes भाव्यात्. In the third präterite, which takes the terminations of the first, and the conjugational augment च before them, the root undergoes reduplication, with some peculiar modifications of the radical vowel. With very few exceptions the causal augment is rejected; as, याच, 'to ask,' makes अययाचत् not अययाचयत्. In general the radical vowel, if long, is made short; as, प्री 'to please,' अप्रीप्रिणत् 'he caused to please; धू 'to shake,' अधूधुनत् 'he caused to shake.' There are some exceptions, as in the instance of याच; so also शास, 'to govern,' makes अशशासत्. Some verbs take both forms; as, भाष 'to speak,' अबिभाषत् or अबिभषत् 'he caused to speak.'

f. In doubling the root before the third präterite of the causal, the general rules are mostly to be observed (see p. 118); but there are also some peculiarities.

g. If the verb consists of a vowel followed by a consonant, the first member of the reduplication is the entire root, with the vowel modified as usual: to this, इ is added, with the radical consonant; as, अट 'to go,' आटिटत् 'he sent,' or 'caused to go;' इल 'to worship,' ऐलिलत् 'he caused to worship.'

h. If the verb begin with a consonant, the reduplicated consonant will conform to preceding rules (p. 118). The reduplicate vowel will be अ, इ, or उ.

i. अ is repeated for a radical अ prosodially long; as, लम्भ, 'to obtain,' makes अललम्भत् 'he caused to obtain;' and for अ when it is preceded by a double consonant; as, अद 'to trample,' अममदत् 'he caused to trample:' for आ medial, which is preserved in the inflexion; as, शास 'to govern,' अशशासत्; and for अ and अ in some verbs; as, वृत् 'to be,' अववर्त्तत् 'he caused to be;' दृ 'to tear,' अददत् 'he caused to tear.'

j. इ, becoming ई before a single consonant followed in its inflected form by a short vowel, and remaining unchanged before a double consonant, or before a single consonant if followed in its inflected form by a long vowel, is repeated—

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1, for अ or आ when not followed by a double consonant; as, पच 'to cook,' अपीपचत्; ह्ना 'to shake,' अचिह्नपत्; स्था 'to stand,' अतिष्ठिपत् 'he caused to stand:' 2, for इ, ई, ए, ऐ; as, जि 'to conquer,' अजीजपत्; वेष्ट 'to surround,' अविवेष्टत्: 3, for उ or ऊ preceded by ज, a labial, or a semivowel; as, जु 'to make haste,' अजीजवत् 'he caused to make haste;' भू 'to be,' अवीभवत् 'he caused to be;' लू 'to cut,' अलीलवत्: 4, optionally for उ or ऊ preceded by the same consonants in composition with others; as, श्रु 'to hear,' अशिश्नवत् or अशुश्नवत्: 5, for च्, when that does not substitute चर्; as, वृत् 'to be,' अवीवृत्, otherwise अववर्त्तत्; or in some cases where it does take Guṇa; as, कृ 'to make,' अचीकर्त् 'he caused to make.'

k. उ, liable to be changed to ऊ by the same circumstances which require the alteration of इ to ई, is repeated for उ, ऊ, औ, औ; as, रुह 'to grow,' अरुरुहत् 'he caused to grow,' 'he raised;' ढौक 'to seek,' अडुढौकत् 'he caused to seek;' ध्वप 'to sleep,' असूषुपत् 'he caused to sleep.'

l. Some of the forms of this tense are apparently anomalous, although they arise out of previous rules: thus इ 'to go,' with अधि prefixed, 'to read,' makes अध्यापिपत् or अध्यजीगपत् 'he taught' or 'caused to read;' घ्रा 'to smell,' अजिघ्रिपत् or अजिघ्रपत् 'he caused to smell;' हन 'to kill,' अजीयतत्; and पा 'to drink,' अपीयत् 'he caused to drink.'

m. It is not necessary, either in the case of causal derivatives or those about to be described, to multiply examples under their several rules. In the succeeding pages paradigmas will be given of many of the most useful verbs, and these will include examples of their derivative verbal inflexions.

Desideratives.

203. When the agent wishes, intends, or expects to do the action, or be in the condition, which the verb imports, स, technically called सन्, is added to the root. The अ is rejected before the terminations of the non-conjugational tenses. The

root undergoes reduplication, and is conjugated in the same voice in which the primitive is conjugated.

a. Before सन् the augment इ is very commonly prefixed. Its exclusion occurs for the most part after those roots which do not take the same augment before the non-conjugational tenses (see p. 127). This does not prevent the use of the augment before the personal terminations in those tenses in which it is enjoined in all derivative verbs. After इ the स of सन् is changed to घ.

b. The reduplication of the radical syllable follows the rules affecting consonants (r. 188. cl. *d* to *g*). There are some peculiarities in regard to the vowels ; इ being usually substituted for *a* radical medial or final अ, आ, इ, ई, ऊ, औ, ए, ऐ; and उ for उ, ँ, ओ, औ. When the root begins with a vowel, the reduplication is the radical syllable itself, followed by the final consonant with इ prefixed; as, अश 'to eat,' अशिशिष् 'to wish to eat.' Very commonly, however, there is no reduplication, but the initial letter or the whole syllable is changed; as, आप् 'to obtain,' ईप् 'to wish to obtain;' चृध 'to increase,' इत्स् 'to wish to increase,' &c. The same occurs with verbs beginning with consonants; as, दा 'to give,' दित्स्, दित्सति 'he wishes to give;' मे 'to scatter,' and मी 'to kill,' मित्स्, मित्सति 'he wishes to scatter' or 'kill;' शक् 'to be able,' शिष्, as शिष्यति 'he wishes to be able,' 'he learns;' लभ 'to obtain,' लिप्स्, as लिप्सति 'he desires to obtain;' पद् 'to go,' पित्सते 'he wishes to go;' पत 'to fall,' पित्सति 'he expects to fall,' &c.

c. Besides the changes to which the radical vowels are subject in the syllable of reduplication, they are occasionally subject to the same or similar changes in the radical syllable also. When इ is not prefixed to सन्, a radical short इ and उ become long; as, जि, 'to conquer,' makes जिगीषति; यु 'to join,' युयूषति. The long vowels remain for the most part unaltered; as, ज्ञा 'to know,' जिज्ञासति 'he wishes to know;' भू 'to be,' भुभूषति 'he wishes to be.' चृ and औ are commonly changed to ईर्; as, कृ 'to make,' चिकीर्षति 'he wishes to make:' but

when preceded by a labial, the substitute is ऊर्; as, मृ, 'to die,' makes मुमूर्षति 'he wishes to die.'

d. When इ is prefixed to सन्, a final आ may be dropped; as, दरिद्रा 'to be poor,' दरिद्रिषति; otherwise दरिद्रासति. Other final vowels may substitute the Guṇa or Vṛiddhi elements, changed before इ agreeably to the rules of Sandhi. Thus श्रि, 'to serve,' makes शिश्रियिषति; otherwise शिश्रीषति. इ, 'to go,' substitutes गम, which takes इ and makes जिगमिषति; but not if अधि be prefixed, as अधिजिगांसते. पू, 'to purify,' substitutes इ for its radical, which becomes the Guṇa ए, and by Sandhi अय् before the augment पिपयिषति. ऊर्णु, 'to cover,' takes different forms, ऊर्णुनुविषति, ऊर्णुनविषति, or ऊर्णुनूषति. Those verbs in च् or च्च which prefix इ to स, change the radical letter to र; as, च्च 'to go,' अरिरिषति 'he wishes to go.' नृ 'to cross,' with इ, is तितरिषति; without it तितरीषति.

e. Most roots ending with consonants prefix इ to सन्. When they do not, the finals combine with the sibilant, agreeably to the laws of Sandhi; as, पच 'to cook,' पिपक्ष् 'to wish to cook,' पिपक्षति; पठ, which takes इ, makes पिपठिषति 'he wishes to read.' तन 'to spread,' and षन 'to serve,' take both forms; as, तितांसति or तितनिषति, सिसांसति or सिसनिषति.

f. Verbs having a medial इ, ई, उ, ऊ, when इ is prefixed to स, optionally substitute the Guṇa letter; as, रुच 'to please,' रुरुचिषति or रुरोचिषति. There are a few exceptions; as, रुद 'to weep,' रुरुदिषति. When the final is व it is changed to उ, when इ is not inserted; so दिव, 'to play,' makes दिदूषति, दिदिविषति, or दिदेविषति 'he wishes to play.' A medial च् or च्च is usually changed to अर् when इ is inserted, but remains unchanged when it is not; as, नृत, 'to dance,' makes either निनर्त्तिषति or निनृतसति.

g. Some verbs take the form of the desiderative, although they have the meaning only of the simple verb; as, गुप 'to blame,' जुगुप्सते 'he blames'; कित 'to cure,' चिकत्सति 'he cures'; मान 'to investigate,' मीमांसते; and a few others.

Frequentatives.

204. When repetition or intensity of the action or condition is signified, **य्**, technically called **यङ्**, is added to the verb. The nasal **ङ्** intimates that it is to be conjugated in the *Ātmane-pada* only. The root is doubled. Again, it is said that the affix is rejected; when **य्** is not inserted, although the verb retains the reduplication. In that case the frequentative form may, according to some authorities, be conjugated in either voice, although others restrict it to the *Parasmai-pada*.

a. Verbs implying motion take the frequentative form in the sense of tortuous motion, and some others in an ill sense of the verb.

b. When conjugated with **य्**, the verb follows the model of verbs of the first conjugation; that is, it inserts **ञ** before the terminations of the four conjugational tenses. When **य्** has been rejected, it follows that of verbs of the second conjugation, or is inflected without the intermediate vowel **ञ**.

Frequentatives inserting य्.

205. In the reduplication initial consonants are repeated, agreeably to general rules (p. 118). A verb beginning with a vowel repeats the whole, and makes the vowel of the primitive syllable, if short, long; as, **वृट्** 'to wander,' **वृट्वाद्यते** 'he wanders much.' A monosyllabic vowel is changed to its *Guna* representative in both syllables; as, **गु** 'to go,' **गुरार्यते** 'he goes often.'

a. A medial **ञ** or **ञा** is represented in the reduplicate syllable by **ञा**; as, **पच** 'to cook,' **पचाच्यते**; **याच** 'to ask,' **यायाच्यते**. If a root with a medial **ञ** ends in a nasal, the nasal is repeated; as, **गम** 'to go,' **जङ्गम्यते** 'he goes frequently,' or 'crookedly.' Some follow different forms; as, **जन**, 'to be born,' makes either **जञ्जन्यते** or **जाजायते**; and **हन** 'to kill,' **जंहन्यते**, **जङ्हन्यते**, or **जेष्णीयते**. Some verbs insert a nasal in the reduplicate syllable; as, **जल्प** 'to speak,' **जञ्जल्पते** 'he talks much.' Some with a nasal in the primitive, retain it only in the redu-

plication ; as, दंश 'to bite,' दन्दश्यते 'he bites much : ' and verbs ending in य, ल, व, insert a nasal optionally ; as, चल 'to go,' चंचल्यते or चाचल्यते 'he goes crookedly' or 'repeatedly ;' फल, 'to bear fruit,' has only one form, पंफुल्यते. The verb चर, 'to go,' also inserts a nasal, चच्चूर्यते. Some verbs, having a medial झ, require चनी to be placed after the reduplicated consonant, and if they have nasals, drop them ; as, पद 'to go,' पनीपद्यते ; or शंस 'to fall,' शनीश्रस्यते.

b. The simple vowels इ, ई, उ, ऊ, ऋ, ॠ, final or medial, and whether radical or derived from the changes to which a radical vowel or diphthong is subject in this form, substitute the Guṇa letter in the reduplication ; as, विद् 'to know,' वेविद्यते ; भू 'to be,' बोभूयते. दा 'to give,' becoming दी, makes देदीयते ; and गै 'to sing,' first changed to गा, makes गी, and then जेगीयते. The vowel ई is put after the Guṇa substitute of ऋ ; as, नृत 'to dance,' नरीनृत्यते.

c. The radical syllable is also subject to various modifications, affecting chiefly the vowels. A final आ, whether primitive or substituted for a final diphthong, is changed to ई ; as, दा 'to give,' देदीयते. इ and उ, when final, are made long ; and if long, are unchanged ; as, चि 'to gather,' चेचीयते ; कु 'to coo,' चोकूयते or कोकूयते. ऋ preceded by a single consonant is changed to री ; as, कृ, 'to make,' becomes चेक्रीयते 'he makes' or 'does incessantly.' If the initial is a double consonant, the vowel is changed to अर् ; as, स्मृ, 'to remember,' makes सास्मर्यते. When medials, the radical vowels are for the most part unchanged.

d. Some verbs containing semivowels combined with consonants change them, and the vowels following them, to their analogous vowels : thus व्ये, 'to cover,' becomes वी ; as, वेवीयते 'he hides repeatedly : ' श्वि, 'to increase,' becomes शु, and makes शोशूयते 'he increases constantly : ' स्वप्, 'to sleep,' becomes सुप् ; as, सोषुष्यते 'he sleeps frequently' or 'soundly : ' स्यम्, 'to make a noise,' becomes सिम् ; as, सेषिम्यते 'he makes a great noise : ' गृ, 'to swallow,' becomes गिर्, and again changes र to ल ; as, जेगिल्यते 'he swallows voraciously.' In others, the

changes are arbitrary; as, चर, 'to go,' changes its च to ऊ: and फल, 'to bear fruit,' changes it to उ; as, पचूयते, पंकुल्यते.

Frequentatives rejecting य्.

206. The rules regarding reduplication are generally the same for this as for the preceding form of the frequentative verb.

a. The vowel of the reduplicate syllable is the Guña equivalent of that of the base; or ए for इ, ई; ओ for उ, ऊ; अर् for अ, ऋ. The vowel इ or ई may be optionally subjoined to अर्; thus कृ, 'to make,' in its reduplication becomes चरीकृ, चरिकृ, or चर्के; अ, 'to go,' becomes अर्चर् or अरियृ. The final ऋ of गृ 'to swallow,' and तृ 'to cross,' becomes आ; as, जागृ, तातृ. The changes of medial vowels, and the rules affecting the insertion or ejection of a nasal in the reduplicate syllable, are the same as those of the preceding class of frequentatives.

b. As being inflected in the second conjugation, no vowel is interposed between the terminations and the base: दा, 'to give,' therefore makes दादाति, and पच 'to cook,' पापक्ति, in the third pers. sing. present tense. Optionally, however, ई may be prefixed to terminations containing a mute प्, and beginning with a consonant. Before the same terminations a final, and if short, a medial vowel undergoes the usual Guña substitution; and when ई is inserted, the final combines with it, according to the rules of Sandhi; as, शी 'to sleep,' शेशेति or शेशयीति; and भू 'to be,' बोभोति or बोभवीति.

c. Verbs ending in आ change the final to ई before the terminations of the conjugational tenses beginning with consonants not having a mute प्; as, हा 'to abandon,' जाहीवः, जाहीमः; but दा 'to give,' and धा 'to have,' before the same, drop their final vowel, as दाद्वः, दाद्यः. Before terminations containing प् the change is optional, as जाहाति or जाहेति; ई being changed to its Guña equivalent. Before vowels the final is dropped, as, third pers. plur. जाहति, दादति; the nasal being rejected after a reduplicate (r. 186). Before य् the final is optionally changed to ए, as जाहायात् or जाहेयात्, आ and घा, change the final to ई, and are inflected like verbs ending with ई.

d. The changes of इ, ई, उ, ऊ, ऋ, ॠ, when final, are analogous to those to which they are subject in conjugational inflexion. Before those terminations which reject प् they substitute the Guṇa letters ए, ओ, अर्, which undergo the usual changes before vowels. Before a termination beginning with a vowel, and not containing a mute प्, they are changed according to the rules of Sandhi, or in some cases इ ई make इय्, and उ ऊ become उव्, before such a vowel. Before similar terminations beginning with consonants they are unchanged. In like manner medial short vowels are changed to Guṇa vowels before the terminations rejecting प्.

e. There are some special modifications, which will be noticed in the paradigmas. We may now give the continuation of भू in its derivative modifications.

Causal form of भू 'to be : ' भावि 'to cause to be.'

Present tense, 'I cause to be,' &c.

Parasmai-pada.			Ātmane-pada.		
भावयामि	भावयावः	भावयामः	भावये	भावयावहे	भावयामहे
भावयसि	भावयथः	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतः	भावयन्ति	भावयते	भावयेते	भावयन्ते

First präterite, 'I caused to be,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहे
अभावयः	अभावयतं	अभावयत	अभावयथाः	अभावयेथां	अभावयध्वं
अभावयत्	अभावयतां	अभावयन्	अभावयत	अभावयेतां	अभावयन्त

Second präterite, 'I have caused to be,' &c.

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकथं	भावयाञ्चक्रथुः	भावयाञ्चक्र	भावयाञ्चकृषे	भावयाञ्चक्राथे	भावयाञ्चकृषमहे
भावयाञ्चकार	भावयाञ्चक्रतुः	भावयाञ्चक्रुः	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रुमहे

Third präterite, 'I had caused to be,' &c.

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवावहि	अबीभवामहे
अबीभवः	अबीभवतं	अबीभवत	अबीभवथाः	अबीभवेथां	अबीभवध्वं
अबीभवत्	अबीभवतां	अबीभवन्	अबीभवत	अबीभवेतां	अबीभवन्त

First future, 'I will cause to be,' &c.

भावयितास्मि	भावयितास्वः	भावयितास्मः	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यः	भावयितास्य	भावयितासे	भावयितासाथे	भावयिताध्वे
भावयिता	भावयितारौ	भावयितारः	भावयिता	भावयितारौ	भावयितारः

Second future, 'I shall or will cause to be,' &c.

भावयिष्यामि	भावयिष्यावः	भावयिष्यामः	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथः	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतः	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Imperative, 'May I cause to be,' &c.

भावयानि	भावयाव	भावयाम	भावयै	भावयावहै	भावयामहै
भावय	भावयतं	भावयत	भावयस्व	भावयेथां	भावयध्वं
भावयतु	भावयतां	भावयन्तु	भावयतां	भावयेतां	भावयन्तां

Potential, 'May I cause to be,' &c.

भावयेयं	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेः	भावयेतं	भावयेत	भावयेथाः	भावयेयाथां	भावयेध्वं
भावयेत्	भावयेतां	भावयेयुः	भावयेत	भावयेयातां	भावयेरन्

Benedictive or optative, 'I pray I may cause to be,' &c.

भाव्यासम्	भाव्यास्व	भाव्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाव्याः	भाव्यास्तं	भाव्यास्त	भावयिषीष्टाः	भावयिषीयास्थां	भावयिषीध्वं
भाव्यात्	भाव्यास्तां	भाव्यासुः	भावयिषीष्ट	भावयिषीयास्तां	भावयिषीरन्

Conditional, 'I shall cause to be, if,' &c.

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यः	अभावयिष्यतं	अभावयिष्यत	अभावयिष्यथाः	अभावयिष्येथां	अभावयिष्यध्वं
अभावयिष्यत्	अभावयिष्यतां	अभावयिष्यन्	अभावयिष्यन्त	अभावयिष्येतां	अभावयिष्यन्त

Desiderative form of भू 'to be :' बुभूष् 'to wish to be.'

Present tense, 'I wish to be,' &c.

Parasmai-pada.

Ātmane-pada.

बुभूषामि	बुभूषावः	बुभूषामः	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथः	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषध्वे
बुभूषति	बुभूषतः	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

U

First præterite, 'I wished to be,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषः	अबुभूषतं	अबुभूषत	अबुभूषथाः	अबुभूषेथां	अबुभूषध्वं
अबुभूषत्	अबुभूषतां	अबुभूषन्	अबुभूषत	अबुभूषेतां	अबुभूषन्त

Second præterite, 'I have wished to be,' &c.

बुभूषाञ्चकार or -चकर	बुभूषाञ्चकृष	बुभूषाञ्चकृम	बुभूषाञ्चक्रे	बुभूषाञ्चकृवहे	बुभूषाञ्चकृमहे
बुभूषाञ्चकथं	बुभूषाञ्चक्रथुः	बुभूषाञ्चक्र	बुभूषाञ्चकृषे	बुभूषाञ्चक्राथे	बुभूषाञ्चकृद्धे
बुभूषाञ्चकार	बुभूषाञ्चक्रतुः	बुभूषाञ्चक्रुः	बुभूषाञ्चक्रे	बुभूषाञ्चक्रासे	बुभूषाञ्चक्रिरे

Third præterite, 'I had wished to be,' &c.

अबुभूषिषम्	अबुभूषिष्वः	अबुभूषिष्यः	अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिष्यहि
अबुभूषीः	अबुभूषिष्टं	अबुभूषिष्ट	अबुभूषिष्टाः	अबुभूषिषाथां	अबुभूषिष्ट्वं
अबुभूषीत्	अबुभूषिष्टां	अबुभूषिषुः	अबुभूषिष्ट	अबुभूषिषातां	अबुभूषिषत

First future, 'I will wish to be,' &c.

बुभूषितास्मि	बुभूषितास्वः	बुभूषितास्मः	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यः	बुभूषितास्य	बुभूषितासे	बुभूषितासाथे	बुभूषिताध्वे
बुभूषिता	बुभूषितारौ	बुभूषितारः	बुभूषिता	बुभूषितारौ	बुभूषितारः

Second future, 'I will or shall wish to be,' &c.

बुभूषिष्यामि	बुभूषिष्यावः	बुभूषिष्यामः	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथः	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येथे	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतः	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Imperative, 'May I wish to be,' &c.

बुभूषानि	बुभूषाव	बुभूषाम	बुभूषै	बुभूषावहै	बुभूषामहै
बुभूष	बुभूषतं	बुभूषत	बुभूषस्व	बुभूषेथां	बुभूषध्वं
बुभूषतु	बुभूषतां	बुभूषन्तु	बुभूषतां	बुभूषेतां	बुभूषन्तां

Potential, 'I may wish to be,' &c.

बुभूषेयं	बुभूषेव	बुभूषेम	बुभूषेय	बुभूषेवहि	बुभूषेमहि
बुभूषेः	बुभूषेतं	बुभूषेत	बुभूषेथाः	बुभूषेयाथां	बुभूषेध्वं
बुभूषेत्	बुभूषेतां	बुभूषेयुः	बुभूषेत	बुभूषेयातां	बुभूषेरन्

Benedictive, 'I pray I may wish to be,' &c.

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यास्म	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्याः	बुभूष्यास्तं	बुभूष्यास्त	बुभूषिषीष्टाः	बुभूषिषीयाथां	बुभूषिषीध्वं
बुभूष्यात्	बुभूष्यास्तां	बुभूष्यासुः	बुभूषिषीष्ट	बुभूषिषीयास्तां	बुभूषिषीरन्

Conditional 'I shall wish to be, if,' &c.

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यः	अबुभूषिष्यतं	अबुभूषिष्यत	अबुभूषिष्यथाः	अबुभूषिष्येथां	अबुभूषिष्यध्वं
अबुभूषिष्यत्	अबुभूषिष्यतां	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येतां	अबुभूषिष्यन्त

Frequentative form of भू 'to be,' with the affix यङ्; बोभूय् 'to be repeatedly;' conjugated in the Ātmane-pada only.

Present tense, 'I am repeatedly,' &c.

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

First praeterite, 'I was frequently,' &c.

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथाः	अबोभूयेथां	अबोभूयध्वं
अबोभूयत	अबोभूयेतां	अबोभूयन्त

Second praeterite, 'I have been frequently,' &c.

बोभूयाञ्चक्रे	बोभूयाञ्चकृवहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राथे	बोभूयाञ्चकृद्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

Third praeterite, 'I had been frequently,' &c.

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिषमहि
अबोभूयिष्ठाः	अबोभूयिष्ठायां	अबोभूयिध्वं (द्वं)
अबोभूयिष्ट	अबोभूयिष्ठातां	अबोभूयिषत

First future, 'I will be frequently,' &c.

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारः

Second future, 'I will or shall be frequently,' &c.

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Imperative, 'May I be frequently,' &c.

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथां	बोभूयध्वं
बोभूयतां	बोभूयेतां	बोभूयन्तां

Potential, 'I may be frequently,' &c.

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथाः	बोभूयेयाथां	बोभूयेध्वं
बोभूयेत	बोभूयेयातां	बोभूयेरन्

Benedictive, 'I wish I may be frequently,' &c.

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्टाः	बोभूयिषीयास्थां	बोभूयिषीध्वं (द्वं)
बोभूयिषीष्ट	बोभूयिषीयास्तां	बोभूयिषीरन्

Conditional, 'I will be frequently, if,' &c.

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथाः	अबोभूयिष्येथां	अबोभूयिष्यध्वं (द्वं)
अबोभूयिष्यत	अबोभूयिष्येतां	अबोभूयिष्यन्त

Frequentative form of भू 'to be,' after rejecting the affix यङ् in the Parasmai-pada.

Present tense, 'I am frequently,' &c.

बोभवीमि or बोभोमि	बोभूवः	बोभूमः
बोभवीषि or बोभोषि	बोभूयः	बोभूय
बोभवीति or बोभोति	बोभूतः	बोभुवति

First praeterite, 'I was frequently,' &c.

अबोभवम्	अभोभूव	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां	अबोभवुः

Second praeterite, 'I have been frequently,' &c.

बोभवाञ्चकार	बोभवाञ्चकृव	बोभवाञ्चकृम &c.
or		

बोभाव or बोभूव	बोभुविष or बोभूविष	बोभुविम or बोभूविम
बोभूविथ	बोभुवथुः or बोभूवथुः	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुः or बोभूवतुः	बोभुवुः or बोभूवुः

Third præterite, 'I had been frequently,' &c.

अबोभूवम्	अबोभूव	अबोभूम
अबोभवीः or अबोभोः	अबोभूतं	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूतां or	अबोभूवुः or अबोभवुः
अबोभूवीत् or अबोभूत्		
अबोभाविषम्	अबोभाविष्व	अबोभाविष्म
अबोभाविषीः	अबोभाविष्टं	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टां	अबोभाविष्टुः

First future, 'I will be frequently,' &c.

बोभवितास्मि	बोभवितास्वः	बोभवितास्मः
बोभवितासि	बोभवितास्यः	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारः

Second future, 'I will or shall be frequently,' &c.

बोभविष्यामि	बोभविष्यावः	बोभविष्यामः
बोभविष्यसि	बोभविष्यथः	बोभविष्यथ
बोभविष्यति	बोभविष्यतः	बोभविष्यन्ति

Imperative, 'May I be frequently,' &c.

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतं	बोभूत
बोभवीतु or बोभोतु	बोभूतां	बोभुवतु

Potential, 'I may be frequently,' &c.

बोभूयां	बोभूयाव	बोभूयाम
बोभूयाः	बोभूयातं	बोभूयात
बोभूयात्	बोभूयातां	बोभूयुः

Benedictive, 'I wish I may be frequently,' &c.

बोभूयासं	बोभूयास्व	बोभूयास्म
बोभूयाः	बोभूयास्तं	बोभूयास्त
बोभूयात्	बोभूयास्तां	बोभूयासुः

Conditional, 'I shall be frequently, if,' &c.

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यः	अबोभविष्यतं	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यतां	अबोभविष्यन्

The conjugation of the frequentative form of the verb, after rejecting यङ्, in the *Ātmane-pada*, is not admitted by all grammarians, and it is unnecessary therefore to exhibit it at length. The following exemplification of it in the third person singular of each tense will be sufficient.

Pres. बोभूते, 1st præt. अबोभूत, 2d præt. बोभवाञ्चक्रे, 3d præt. अबोभविष्ट, 1st fut. बोभविता, 2d fut. बोभविष्यते, imp. बोभूतां, pot. बोभवीत, bened. बोभविषीष्ट, cond. अबोभविष्यत.

These derivative forms or moods may be used also in the passive as well as in the active voice; as, भाव्यते 'it is caused to be;' बुभूष्यते 'he is desired to be;' बोभूष्यते 'he is to be frequently.' They may also take other derivative forms; as, the causal of the passive, भावयते 'he is caused to be;' the desiderative of the causal, भावयिषति 'he wishes to cause to be:' or more than one desiderative may be combined; as, बोभूययिष्यति 'he causes the wish to occasion frequent existence.' These complex forms, and even the simple derivative forms, seldom occur, except the causal. The desiderative form is most frequently met with in the derivative nouns; as, जिज्ञासा 'the wish to know;' मुमूर्षु 'one who desires to die.' The frequentative is rarely used.

Impersonals.

There is another specified form of a verb, which can scarcely be considered as distinct—that of the impersonal—as it is nothing else than the third person singular of each tense of the passive form, either of the simple or derivative verb, being used with a noun in the instrumental case; as, भूयते 'it is;' मया भूयते 'it is by me,' i. e. I am; बभूवे 'it was;' भविता 'it will be;' बुभूष्यते 'it is desired to be;' बोभूयते 'it is frequently,' &c.

Nominals.

Nouns are also not unfrequently employed as verbs. Instances of this are not wanting in other languages, but no

perhaps to a like extent. At the same time it is to be remarked, that the verbal form of the noun occurs only in specific inflexions, and that its conjugation in every person and tense is only theoretically allowable. The most common inflexion is that which is usually given in example of the formation of such verbs, the third person singular of the present tense, and it is that of the first conjugation. There is no peculiarity in the mode of inflexion: the modification is confined to the base, and is chiefly the insertion of काम्य, or of य called technically क्यच् or क्यङ्, between the noun and the verbal terminations.

काम्य is inserted before the terminations to imply desire; as, पुत्रकाम्यति 'he wishes for a son;' स्वःकाम्यति 'he desires heaven.'

य is more extensively employed, and in most cases with some modification of the vowel of the noun. The principal changes are the substitution of आ for अ; ई for अ and इ; ऊ for उ; and एी for च्. A final न or स is usually rejected. The senses expressed by these forms may mostly be resolved into desire and imitative action: thus from पुत्र, 'a son,' comes पुत्रीयति, 1. 'he wishes for a son;' 2. 'he treats as a son:' राजीयति, 1. 'he wishes for a king;' 2. 'he acts like a king:' धनीयति 'he desires wealth;' धनायति 'he longs to acquire wealth:' विष्णु 'Vishṇu;' विष्णूयति द्विजम् 'he treats the Brahman as if he was Vishṇu:' प्रासाद 'a palace;' प्रासादीयति कुट्यां भिक्षुः 'the beggar acts or lives in his hut as if he were in a palace:' श्येन 'a kite;' श्येनायते काकः 'the crow acts like a kite:' आप्सरस् 'a nymph;' अप्सरायते 'she acts like a nymph.' A final स् is sometimes retained; as, यशस्, 'fame,' makes either यशायते or यशस्यते कापुरुषः 'the vile man acts as if he were famous.'

In some cases स is prefixed to य, implying desire; as, क्षीर 'milk;' क्षीरस्यति बालः 'the child longs for milk:' अश्व 'a horse;' अश्वस्यति बडवा 'the mare longs for the horse.'

Sometimes the augment is dropped; as, 'he acts like Krishṇa' may be either कृष्णायते or कृष्णति; 'he acts like a

father' may be पित्रीयति or पितरति; गल्भ 'arrogant,' गल्भते or गल्भायते 'he acts arrogantly.'

The class of words called भृशादि takes य in the *Ātmane-pada* to imply becoming or acquiring that which the word denotes; they lengthen a final vowel before य; and optionally adopt the *Parasmai-pada*, rejecting the augment; as, भृश 'much,' 'many;' भृशायते, भृशति, 'becomes much:' परिङ्गित 'learned;' परिङ्गितायते, परिङ्गितति, 'becomes learned,' &c. The class termed लोहितादि in a similar sense may take य in either *Pada*, or reject it in the *Parasmai-pada*; as, लोहितायते, लोहितायति, or लोहितति 'becomes red,' 'reddens.'

शब्द and other words are conjugated with य, in the *Ātmane-pada* only, to signify making; as, शब्दायते 'he makes a noise.' सुख and others are so conjugated to signify feeling or experiencing; as, सुखायते 'he enjoys happiness;' कष्टायते 'he suffers pain.' The last also denotes, doing what will incur pain; as, कष्टायते दुर्जनः 'the wicked man commits what will bring him pain,' i. e. sin. धूम 'smoke,' उष्मन् 'heat,' फेन 'froth,' वाष्प 'steam,' are used exactly as in English: धूमायते 'it smokes;' उष्मायते 'it grows warm,' 'it heats;' फेनायते 'it froths' or 'foams;' वाष्पायते 'it steams.'

नमस् 'reverence,' तपस् 'penance,' वरिवस् 'service,' do not reject स before य; as, नमस्यति देवान् 'he salutes the gods;' तपस्यति तपः 'he performs penance;' वरिवस्यति गुरुं 'he serves his Guru.'

A class of words called क्वाडादि is conjugated with य in the sense of doing or suffering what the noun implies; as, क्वाड 'scratching,' क्वाडूयति or क्वाडूयते 'he scratches;' मनु 'sin,' मनुयति or मनुयते 'he sins;' उषस् 'dawn,' उषस्यति 'it dawns;' मही 'worship,' महीयते 'he is worshipped,' &c.

There is no apparent limit to this conversion of a noun into a verb, but the pleasure of the writer, or the practice of his predecessors. Little or no difficulty can arise from it however, as the context will sufficiently explain the meaning of such a term, whenever it occurs in a sentence.

The general construction of the Sanskrit verb having been thus premised, we now proceed to offer paradigmas of individual verbs which are of most frequent occurrence, with such occasional remarks as they may seem to require; arranging them under the conjugation to which they severally belong, in alphabetical order. The person given is the third person of each tense in the primitive, and of the present tense in the derivative forms; with an occasional notice of other persons in the former, and other tenses in the latter. When there is no sufficient authority for the derivatives they will be omitted.

SECTION VIII.

1. *First Conjugation.*

212. The modifications of the inflectional terminations in this conjugation have been pointed out (rules 186, 187, 194, 195). Those of the inflective base arise out of the characteristic insertion of **ञ** before the terminations beginning with consonants, and its elongation before **व** and **म**. As it is derived from the syllable **शप्**, which contains a mute **प्**, a medial or final radical vowel is changed to its Guña substitute, and the latter is combined with **ञ** agreeably to the rules of Sandhi; that is, **इ** and **ई** become **ए**, which before a vowel is changed to **अय्**; **उ** and **ऊ** becomes **ओ**, which is also changed to **अव्** before **ञ**; **ऋ** and **ॠ** are changed to **अर्**. Thus, as has been seen, **भू**, 'to be,' makes **भवामि**, **अभवं**, &c. As further exemplifications of the peculiarities of this conjugation, the following conjugational tenses of **जि** 'to conquer,' and **एध** 'to increase,' are subjoined.

जि 'to conquer.'

एध 'to increase.'

Present.

I conquer, &c.

I increase, &c.

जयामि	जयावः	जयामः	एधे	एधावहे	एधामहे
जयसि	जयथः	जयथ	एधसे	एधेथे	एधध्वे
जयति	जयतः	जयन्ति	एधते	एधेते	एधन्ते

x

First præterite.

I conquered, &c.			I increased, &c.		
अजयम्	अजयाव	अजयाम	ऐधे	ऐधावहि	ऐधामहि
अजयः	अजयतं	अजयत	ऐधेथाः	ऐधेथां	ऐधध्वं
अजयत्	अजयतां	अजयन्	ऐधत	ऐधेतां	ऐधन्त

Imperative.

May I conquer, &c.			May I increase, &c.		
जयानि	जयाव	जयाम	ऐधै	ऐधावहै	ऐधामहै
जय	जयतं	जयत	ऐधस्व	ऐधेथां	ऐधध्वं
जयतु	जयतां	जयन्तु	ऐधतां	ऐधेतां	ऐधन्तां

Potential.

I may conquer, &c.			I may increase, &c.		
जयेयम्	जयेव	जयेम	ऐधेय	ऐधेवहि	ऐधेमहि
जयेः	जयेतं	जयेत	ऐधेथाः	ऐधेथायां	ऐधेध्वं
जयेत्	जयेतां	जयेयुः	ऐधेत	ऐधेयातां	ऐधेरन्

a. Of the remaining tenses of जि it may be observed, that, as a monosyllable ending in a short vowel, it does not take the augment इ (rule 191, b). In the reduplication of the second præterite and of the desiderative it substitutes गि for जि in the radical syllable, thus :

2d præt. जिगाय (जिग्यतुः, जिग्युः, जिगेथ or जिगयिथ, जिग्यिव, &c.); 3d præt. अजैषीत् (अजैष्टां &c.); 1st fut. जेता; 2d fut. जेष्यति; bened. जीयात्; cond. अजेष्यत्. Pass. pres. जीयते; 3d præt. अजायि; 1st fut. जयिता or जायिता. Caus. pres. जापयति; 3d præt. अजीजपत्. Desid. जिगीषति. Freq. जेजीयते, and जेजेति or जेजयीति. Other verbs ending in इ will be analogously conjugated.

b. एध, as beginning with a diphthong prosodially long, is conjugated in the second præterite with the auxiliary verbs. It takes the augment इ.

2d præt. एधाच्चक्रे, एधाम्बभूव, एधामास; 3d præt. ऐधिष्ट; 1st fut. एधिता; 2d fut. ऐधिष्यते; bened. ऐधिषीष्ट; cond. ऐधिष्यत्. Pass. ऐध्यते. Caus. एधयति or -ते. Desid. ऐदिधिषते.

The most useful verbs of this conjugation are the following.

अक (अकि) 'to mark.'

The इ which is added to the verb in the list of roots is indicative, and denotes the insertion of a nasal before the final consonant in all the inflexions (p. 105).

Pres. अङ्कते; 1st præ. आङ्कत; 2d præ. आनङ्के; 3d præ. आङ्किष्ट; 1st fut. अङ्किता; 2d fut. अङ्किष्यते; imp. अङ्कतां; pot. अङ्केत; bened. अङ्किषीष्ट; cond. आङ्किष्यत्. Pass. अङ्क्यते. Caus. अङ्कयति or -ते. Desid. अङ्चिकिषते.

अक्ष (अक्षू) 'to pervade.'

The indicative ऊ shews the insertion of इ before the non-conjugational tenses to be optional (p. 106). The क of क्ष is rejected before a त and य, with which the sibilant combines, and they become cerebrals after ष.

Pres. अक्षति; 1st præ. आक्षत्; 2d præ. आनक्ष (आनक्षिथ or आनष्ट); 3d præ. आक्षीत्, आक्षिष्टां, आक्षिषुः, or आक्षीत्, आष्टां, आक्षुः; 1st fut. अक्षिता or अष्टा; 2d fut. अक्षिष्यति or अक्ष्यति; imp. अक्षतु; pot. अक्षेत्; bened. अक्ष्यात्; cond. आक्षिष्यत् or अक्ष्यत्. Pass. अक्ष्यते. Caus. अक्षयति; 3d præ. आचिक्षत्. Desid. अचिक्षिषति.

This is also a verb of the fifth conjugation, q. v.

अज 'to go.'

This verb is defective in the non-conjugational tenses, and its place is supplied by वी before the terminations beginning with a vowel or with य, and optionally before the rest; when वी does not, and अज does, take the augment इ.

Pres. अजति; 1st præ. आजत्; 2d præ. विवाय (विष्यतुः, विष्युः, विवयिथ, विवेथ or आजिथ, विविथ or आजिव, विविथ or आजिम); 3d præ. अवैषीत् or आजीत्; 1st fut. वेता or अजिता; 2d fut. वेष्यति or अजिष्यति; imp. अजतु; pot. अजेत्; bened. वीयात्; cond. अवेष्यत् or आजिष्यत्. Pass. वीयते. Caus. वाययति. Desid. अजिजिषति or विवीषति. Freq. वेवीयते.

अट 'to go.'

This and the next are examples of a verb regular throughout.

Pres. अटति; 1st præ. आटत्; 2d præ. आट; 3d præ. आटीत्;

1st fut. अटिता; 2d fut. अटिष्यति; imp. अटतु; pot. अटेत्; bened. अट्यात्; cond. आटिष्यत्. Pass. अट्यते. Caus. आटयति or -ते. Desid. अटिटिषति. Freq. (but meaning 'to go crookedly') अटाट्यते, आट्टि or आटीति.

अर्ह 'to be fit' or 'worthy.'

Pres. अर्हति; 1st præt. आर्हत्; 2d præt. आनर्ह; 3d præt. आर्हीत्; 1st fut. अर्हिता; 2d fut. अर्हिष्यति; imp. अर्हतु; pot. अर्हेत्; cond. आर्हिष्यत्. Pass. अर्ह्यते. Caus. अर्हयति or -ते. Desid. अर्जिर्हिषति. Freq. अर्ह्यते.

इ 'to go.'

In the conjugational tenses इ is changed to the Guṇa element ए, which becomes अय् before the vowel अ. It does not take इ except in the 2d præt., and becomes ईय् before a vowel termination, and ए before a consonant. Its derivative forms are those of the same root conjugated as a verb of the second conjugation, in which it is most usually inflected.

Pres. अयति; 1st præt. आयत्; 2d præt. इयाय (ईयतुः, ईयुः, इययिष्य or इयेष्य, ईयिव, ईयिम); 3d præt. ऐषीत्; 1st fut. एता; 2d fut. एष्यति; imp. अयतु; pot. अयेत्; bened. ईयात्; cond. ऐष्यत्.

ईक्ष 'to see.'

Pres. ईक्षते; 1st præt. ऐक्षत्; 2d præt. ईक्षाच्चकार; 3d præt. ऐक्षिष्ट; 1st fut. ईक्षिता; 2d fut. ईक्षिष्यते; imp. ईक्षतां; pot. ईक्षेत; bened. ईक्षिषीष्ट; cond. ऐक्षिष्यत्. Pass. ईक्ष्यते. Caus. ईक्षयति. Desid. ईचिक्षिषते.

ईर्ष्य 'to envy.'

Pres. ईर्ष्यति; 1st præt. ऐर्ष्यत्; 2d præt. ईर्ष्याच्चक्रे; 3d præt. ऐर्षीत्; 1st fut. ईर्ष्यिता; 2d fut. ईर्ष्यिष्यति; imp. ईर्ष्यतु; pot. ईर्ष्येत्; bened. ईर्ष्यात्; cond. ऐर्ष्यिष्यत्. Pass. ईर्ष्यते. Caus. ईर्ष्ययति; 3d præt. ऐर्ष्ययत् or ऐर्ष्यिष्यत्. Desid. ईर्ष्ययिषति or ईर्ष्यिषिषति.

उ 'to sound.'

Pres. अवते (अवसे, अवे); 1st præt. आवत्; 2d præt. उवे (अविषे);

3d præt. ઓષ્ટ; 1st fut. ઓતા; 2d fut. ઓષ્યતે; imp. ઓવતાં; pot. ઓવેત; bened. ઓષીષ્ટ; cond. ઓષ્યત. Pass. ઓયતે. Caus. ઓવયતે. Desid. ઓષિષતે. Freq. ઓવૂયતે.

So other verbs ending in ડ; as, કુ 'to sound;' દુ 'to go;' યુ 'to jump,' &c.

ઉસ 'to go.'

Pres. ઓસતિ; 1st præt. ઓસત્; 2d præt. ઉવોસ (ઓસતુ; ઉવોસિય); 3d præt. ઓસીત્; 1st fut. ઓસિતા; 2d fut. ઓસિષ્યતિ; imp. ઓસતુ; pot. ઓસેત્; bened. ઉસ્યાત્; cond. ઓસિષ્યત્. Pass. ઉસ્યતે. Caus. ઓસયતિ. Desid. ઓચિસિષતિ.

ઝહ 'to reason.'

Pres. ઝહતે; 1st præt. ઝોહત; 2d præt. ઝહાચ્ચક્રે; 3d præt. ઝોહિષ્ટ; 1st fut. ઝહિતા; 2d fut. ઝહિષ્યતે; imp. ઝહતાં; pot. ઝહેત; bened. ઝહિષીષ્ટ; cond. ઝોહિષ્યત. Pass. ઝહ્યતે. Caus. ઝહયતે. Desid. ઝજિહિષતે.

With a preposition it takes both Padas; as, સમૂહતિ or સમૂહતે 'he assembles.'

ચ્ 'to go,' 'to gain.'

This substitutes ચ્ચ before the conjugational tenses. Its other changes are to the Guṇa or Vṛiddhi substitutes required by rules previously stated.

Pres. ચ્ચતિ; 1st præt. ચ્ચાર્ચત્; 2d præt. ચ્ચાર (ચ્ચારિય, ચ્ચારિવ, ચ્ચારિમ); 3d præt. ચ્ચાર્ચીત્ (ચ્ચાર્ચી); 1st fut. ચ્ચર્ચતા; 2d fut. ચ્ચરિષ્યતિ; imp. ચ્ચચ્ચતુ; pot. ચ્ચચ્ચેત્; bened. ચ્ચર્ચ્યાત્; cond. ચ્ચારિષ્યત્. Pass. ચ્ચર્ચ્યતે. Caus. ચ્ચર્ચયતિ. Desid. ચ્ચરિરિષતિ. Freq. ચ્ચર્ચ્યતે, and ચ્ચર્ચિ, ચ્ચરિયર્ચિ, ચ્ચરીતિ or ચ્ચરિયરીતિ.

With સમ્ it takes the Ātmane-pada, if used intransitively; as, સમ્ચ્ચતે 'it collects.'

જ્ 'to be straight' or 'honest,' 'to gain,' 'to go,' 'to live.'

Pres. ઝર્જતે; 1st præt. ઝર્જત; 2d præt. ઝાનૃજે; 3d præt. ઝર્જિષ્ટ; 1st fut. ઝર્જિતા; 2d fut. ઝર્જિષ્યતે; imp. ઝર્જતાં; pot. ઝર્જેત; bened. ઝર્જિષીષ્ટ; cond. ઝર્જિષ્યત. Pass. ઝર્જ્યતે. Caus. ઝર્જયતિ; 3d præt. ઝર્જિજત્. Desid. ઝર્જિજિષતે. Freq. ઝર્જાજ્યતે.

ओखृ 'to be dry' or 'arid.'

Pres. ओखति; 1st præt. औखत्; 2d præt. ओखाच्चकार; 3d præt. औखीत्; 1st fut. ओखिता; 2d fut. ओखिष्यति; imp. ओखतु; pot. ओखेत्; bened. ओख्यात्; cond. औखिष्यत्. Pass. ओख्यते. Caus. ओखयति; 3d præt. औचिखत्. Desid. औचिखिषति.

कमु 'to desire.'

This verb by special rule becomes काम्य् in the conjugational tenses, and optionally so in the non-conjugational.

Pres. कामयते; 1st præt. अकामयत्; 2d præt. चकमे or कामयाच्चचक्रे; 3d præt. अचीकमत or अचकमत; 1st fut. कामयिता or कमिता; 2d fut. कामयिष्यते or कमिष्यते; imp. कामयतां; pot. कामयेत्; bened. कामयिषीष्ट or कमिषीष्ट; cond. अकामयिष्यत् or अकमिष्यत्. Pass. काम्यते; 3d præt. अकामि. Caus. कामयति. Desid. चिकामयिषते.

कित 'to cure.'

In this sense the verb is conjugated in the desiderative form only.

Pres. चिकित्सति; 1st præt. अचिकित्सत्; 2d præt. चिकित्साच्चकार; 3d præt. अचिकित्सीत्; 1st fut. चिकित्सिता; 2d fut. चिकित्सिष्यति; imp. चिकित्सतु; pot. चिकित्सेत्; bened. चिकित्स्यात्; cond. अचिकित्सिष्यत्.

कृप् 'to be able.'

The Anubandha ऊ renders the insertion of इ optional (p. 106); the radical vowel is changed throughout to लृ, which becomes अलृ, the Guṇa substitute of लृ, where that substitution is required. As belonging to the class द्युतादि, it may be conjugated in the third præterite in the Parasmai-pada also. This verb may likewise be conjugated in both voices in the two future and the conditional tenses.

Pres. कल्पते; 1st præt. अकल्पत्; 2d præt. चकृप्ते (चकृपिषे or चकृप्से); 3d præt. अकृपत् and अकल्पिष्ट or अकृप्त्; 1st fut. कल्प्ता or कल्पिता (कल्प्तासे or कल्पितासे, and कल्प्तासि or कल्पितासि); 2nd fut. कल्पस्यते or कल्पिष्यते, and कल्पस्यति or कल्पिष्यति; imp. कल्पतां; pot. कल्पेत्; bened. कल्पिषीष्ट or कृप्सीष्ट; cond. अकल्पस्यत्

or अकल्पित, and अकल्पस्यत् or अकल्पित्. Pass. कल्पते. Caus. कल्पयति. Desid. चिकल्पते or चिकल्पते.

क्रम 'to go,' 'to walk.'

This verb, under different circumstances, may be conjugated in either voice. In the Parasmai-pada it makes the radical vowel long in the conjugational tenses, and prefixes इ to the terminations of the rest. Not so in the Ātmane-pada. In the conjugational tenses it is also optionally conjugated in the fourth or the first class. The vowel is short in the causal, as the verb ends in म.

Pres. क्रामति or क्राम्यति, क्रमते or क्रम्यते; 1st præt. अक्रामत् or अक्राम्यत्, अक्रमत or अक्रम्यत; 2d præt. अक्राम, अक्रमे; 3d præt. अक्रमीत्, अक्रंस्त; 1st fut. क्रमिता, क्रमता; 2d fut. क्रमिष्यति, क्रंस्यते; imp. क्रामतु or क्राम्यतु, क्रमतां or क्रम्यतां; pot. क्रामेत् or क्राम्येत्, क्रमेत or क्रम्येत; bened. क्रम्यात्, क्रंसीष्ट; cond. अक्रमिष्यत्, अक्रंस्यत. Pass. क्रम्यते. Caus. क्रमयति; 3d præt. अचिक्रमत्. Desid. चिक्रमिषति. Freq. चंक्रम्यते, चंक्रमीति or चंक्रन्ति.

क्रुश 'to cry.'

This does not take इ except in the second præterite. The third præterite is formed with the terminations of the first. A final palatal sibilant, not followed by a vowel or य, is changed to ष; and ष before स becomes क, which with the following sibilant forms छ; see rule 27.

Pres. क्रोशति; 1st præt. अक्रोशत्; 2d præt. चुक्रोश (चुक्रोशिव, चुक्रुशतुः, चुक्रुशिव); 3d præt. अक्रुक्षत्; 1st fut. क्रोष्टा; 2d fut. क्रोक्ष्यति; imp. क्रोशतु; pot. क्रोशेत्; bened. क्रुश्यात्; cond. अक्रोक्ष्यत्. Pass. क्रुश्यते. Caus. क्रोशयति; 3d præt. अचुक्रुशत्. Desid. चुक्रुक्षति. Freq. चोक्रुश्यते, चोक्रोशीति, चोक्रोष्टि.

क्षमू 'to bear' or 'be patient.'

The final म becomes न in conjunction with the ष or म of a termination, and is changed to ण by virtue of the preceding छ. It becomes Anuswára before any other consonant: see rules 14, 18-22, &c.

Pres. क्षमते; 1st præt. अक्षमत; 2d præt. चक्षमे (चक्षमिषे or चक्षंसे, चक्षमिध्वे or चक्षंध्वे, चक्षमिवहे or चक्षारवहे, चक्षमिमहे or चक्षरमहे); 3d præt. अक्षमिष्ट or अक्षंस्त; 1st fut. क्षमिता or क्षंता; 2d fut. क्षमिष्यते, क्षंस्यते; imp. क्षमतां; pot. क्षमेत; bened. क्षमिषीष्ट or क्षंसीष्ट; cond. अक्षमिष्यत or अक्षंस्यत. Pass. क्षम्यते. Caus. क्षमयति; 3d præt. अचिक्षमत. Desid. चिक्षमिषते or चिक्षंसते. Freq. चंक्षम्यते, and चंक्षमीति or चक्षंति.

क्षि 'to waste.'

It takes इ only in the second præterite: इय् is substituted for the radical vowel before a vowel termination not requiring Guṇa or Vṛiddhi.

Pres. क्षयति; 1st præt. अक्षयत्; 2d præt. चिक्षाय (चिक्षियतुः, चिक्षियथ, or चिक्षेथ, चिक्षियिव); 3d præt. अक्षैषीत्; 1st fut. क्षेता; 2d fut. क्षेप्यति; imp. क्षयतु; pot. क्षयेत्; bened. क्षीयात्; cond. अक्षेप्यत्. Pass. क्षीयते. Caus. क्षाययति or -ते. Desid. चिक्षिषति. Freq. चेक्षीयते, चेक्षयीति or चेक्षेति.

क्षै 'to waste' or 'decay.'

Verbs ending in ऐ adapt their final to the अ of the conjugational tenses, agreeably to the laws of Sandhi; that is, they change it to छाय्. Before the terminations of the non-conjugational tenses they change the final to छा. Verbs ending in आ change the final to औ in the first and third persons singular of the second præterite of the Parasmai-pada, and reject it before the terminations of the same tense in either Pada beginning with a vowel, and before the augment इ. In the benedictive they change आ to ए; optionally if beginning with a conjunct consonant.

Pres. क्षायति; 1st præt. अक्षायत्; 2d præt. चक्षौ (चक्षतुः, चक्षाय, or चक्षिय, चक्ष, चक्षिव, चक्षिम); 3d præt. अक्षासीत्; 1st fut. क्षाता; 2d fut. क्षास्यति; imp. क्षायतु; pot. क्षायेत्; bened. क्षायात् or क्षेयात्; cond. अक्षास्यत्. Pass. क्षीयते. Caus. क्षपयति. Desid. चिक्षासति. Freq. चेक्षीयते.

So कै 'to sound,' गै 'to sing,' गू 'to be weary,' दै 'to cleanse,' ध्यै 'to meditate,' रै 'to sound,' म्रै 'to melt,' पै 'to decay,' and

others ; as कायति, चकौ, काता ; गायति, जगौ, गाता ; ध्यायति, दध्यौ, ध्याता. चै has but one form in the benedictive, सायात्.

खन 'to dig.'

This takes both Padas. The penultimate is rejected before the terminations of the second præterite, not having a mute प, except that of the second person plural, and becomes optionally long, with rejection of न् before य.

Pres. खनति or -ते ; 1st præt. अखनत्, अखनत ; 2d præt. चखान (चखनुः, चखनुः), चखने ; 3d præt. अखानीत्, अखनिष्ट ; 1st fut. खनिता ; 2d fut. खनिष्यति or -ते ; imp. खनतु, खनतां ; pot. खनेत्, खनेत ; bened. खन्यात् or खायात्, खनिषीष्ट ; cond. अखनिष्यत्, अखनिष्यत. Pass. खन्यते or खायते. Caus. खानयति ; 3d præt. अचीखनत्. Desid. चिखनिषति or -ते. Freq. चंखन्यते or चाखायते, and चंखनीति or चंखन्ति.

गम् 'to go.'

This verb substitutes गच्छ in the conjugational tenses. It takes इ only in the second præterite and second future. In the former the penultimate is rejected, as in the last example. The indicatory लृ denotes the inflexion of the third præterite with the terminations of the first.

Pres. गच्छति ; 1st præt. अगच्छत् ; 2d præt. जगाम (जगमत्, जगन्थ or जगमिथ, जग्मिथ) ; 3d præt. अगमत् ; 1st fut. गन्ता ; 2d fut. गमिष्यति ; imp. गच्छतु ; pot. गच्छेत् ; bened. गम्यात् ; cond. अगमिष्यत्. Pass. गम्यते. Caus. गमयति ; 3d præt. अजीगमत्. Desid. जिगमिषति. Freq. जङ्गम्यते, जङ्गमीति or जङ्गन्ति.

With certain prepositions this verb may be conjugated in the Ātmane-pada, as सङ्गच्छते. In this Pada the nasal of the verb is optionally rejected before the terminations of the third præterite and benedictive tenses, as संगम, 'to go together,' making समगत or समगस्त, संगसीष्ट or संगंसीष्ट. It is inflected also in the Ātmane-pada of the causal, when compounded with आ to signify delay ; आगमयस्व तावत् 'wait a little : ' with आ in the Parasmai-pada it means 'to come ;' अत्रागच्छ 'come hither.'

गाहू 'to agitate.'

The changes of the final before a consonant are those of Sandhi (rule 32), and in some cases require the aspiration of the initial, as in declension (rule 131, *b*): ह being changed to the aspirate ढ, a following त or च is changed (rule 186) also to ष; that again becomes also ढ, and the first ढ is rejected. The sibilant of स्त स्यास् is rejected between two consonants not being nasals or semivowels, and the त and च are permuted to ढ as before: इ is optionally inserted.

Pres. गाहते; 1st præ. अगाहत; 2d præ. जगाहे (जघाक्षे or जगाहिषे, जघाढे or जगाहिध्वे -ढे); 3d præ. अगाढ (अघाक्षातां, अगाढाः, अघाध्वं, अघाक्षि) or अगाहिष्ट (अगाहिषातां &c.); 1st fut. गाढा or गाहिता; 2d fut. घाक्ष्यते or गाहिष्यते; imp. गाहतां; pot. गाहेत; bened. घाक्षीष्ट or गाहिषीष्ट; cond. अघाक्ष्यत or अगाहिष्यत. Pass. गाह्यते. Caus. गाहयते. Desid. जगाहिषते. Freq. जागाह्यते.

गुपू 'to protect.'

This verb with a few others, as विच्छ 'to go,' and पण and पन 'to praise,' inserts चाय् before the terminations of the conjugational tenses, and optionally before those of the rest. It takes इ optionally.

Pres. गोपायति; 1st præ. अगोपायत्; 2d præ. गोपायाञ्चार or जुगोप (जुगुपतुः, जुगोपिथ, or जुगोप्थ); 3d præ. अगोपायीत्, अगोपीत्, or अगौप्सीत्; 1st fut. गोपायिता, गोपिता, गोप्ता; 2d fut. गोपायिष्यति, गोपिष्यति, गोप्स्यति; imp. गोपायतु; pot. गोपायेत्; bened. गोपाय्यात्; गुप्यात्; cond. अगोपायिष्यत्, अगोपिष्यत्, अगोप्स्यत्. Pass. गुप्यते. Caus. गोपाययति or गोपयति; 3d præ. अजुगोपायत् or अजुगुपत्. Desid. जुगोपायिषति, जुगुप्सति, जुगोपिषति. Freq. जोगुप्यते.

गुप 'to blame.'

This takes the desiderative form (see कित्), but is in other respects regular.

Pres. जुगुप्सते; 1st præ. अजुगुप्सत; 2d præ. जुगुप्साञ्चक्रे; 3d præ. अजुगुप्सिष्ट; 1st fut. जुगुप्सिता; 2d fut. जुगुप्सिष्यते; imp.

जुगुप्सतां; pot. जुगुप्सेत्; bened. जुगुप्सिषीष्ट; cond. अजुगुप्सिष्यत्.
Pass. जुगुप्स्यते. Desid. जुगुप्सिषते.

गृह् 'to take.'

When इ is not inserted, the changes of the final are those specified under गाह. This is also a verb of the ninth conjugation.

Pres. गर्हते; 1st præt. अगर्हत; 2d præt. जगृहे (जगृहिषे or जघृक्षे); 3d præt. अगर्हिष्ट or अघृक्षत्; 1st fut. गर्हिता or गर्ढा; 2d fut. गर्हिष्यते or घृक्ष्यते; imp. गर्हतां; pot. गर्हेत्; bened. गर्हिषीष्ट or घृक्षीष्ट; cond. अगर्हिष्यत् or अघृक्ष्यत्. Pass. गृह्यते. Caus. गर्हयति. Desid. जिगर्हिषते or जिघृक्षते. Freq. जरीगृह्यते, जरीगर्हीति or जरीगर्ढि.

घस्लृ 'to eat.'

In the second præterite, before the vowel terminations, this verb rejects its radical vowel, and घ in composition with स necessarily becomes क, which with the sibilant makes क्ष. Before a termination beginning with स, the final is changed to त. The verb is imperfect, and wants the third præterite and benedictive in the active voice, and all the tenses except the two futures and conditional in the passive.

Pres. घसति; 1st præt. अघसत्; 2d præt. जघास (जक्षतुः, जक्षुः); 1st fut. घस्ता; 2d fut. घस्यति; imp. घसतु; pot. घसेत्; bened. घस्यात्; cond. अघस्यत्. Pass. 1st fut. घस्ता; 2d fut. घस्यते; cond. अघस्यत्.

घ्रा 'to smell.'

This in the conjugational tenses has for its base जिघ्र. In the other tenses it is unchanged. It is one of the verbs which optionally attach to the final the affixes of the first præterite in the third.

Pres. जिघ्रति; 1st præt. अजिघ्रत्; 2d præt. जघ्रौ; 3d præt. अघ्रात् or अघ्रासीत् (अघ्रातां, अघ्रास्तां, अघ्रुः, or अघ्रासुः, &c.); 1st fut. घ्राता; 2d fut. घ्रास्यति; imp. जिघ्रतु; pot. जिघ्रेत्; bened. घ्रायात् or घ्रेयात्; cond. अघ्रास्यत्. Pass. घ्रायते. Caus. घ्रापयति; 3d præt. अजिघ्रपत् or अजिघ्रिपत्. Desid. जिघ्रासति. Freq. जेघ्रीयते, and जेघ्रेति or जेघ्रयीति.

चम 'to eat.'

As a verb having a short अ between two consonants, of which the former is repeated without change in the reduplication, it substitutes ए for the radical vowel, and is not doubled before the terminations of the second präterite, which begin with a vowel except that of the second plural.

Pres. चमति; 1st præt. अचमत्; 2d præt. चचाम (चेमतुः, चेमुः, अचमिथ, &c.); 3d præt. अचमीत्; 1st fut. चमिता; 2d fut. चमिष्यति; imp. चमतु; pot. चमेत्; bened. चम्यात्; cond. अचमिष्यत्. Pass. चम्यते. Caus. चामयति. Desid. चञ्चमिषति. Freq. चञ्चाम्यते.

With आ prefixed, in the sense of sipping water, it lengthens the radical vowel, आचामति.

चर 'to go.'

As ending in र्, the radical vowel is made long in the third präterite: rule 190, i. See p. 124.

Pres. चरति; 1st præt. अचरत्; 2d præt. चचार (चेरतुः); 3d præt. अचारीत्; 1st fut. चरिता; 2d fut. चरिष्यति; imp. चरतु; pot. चरेत्; bened. चर्यात्; cond. अचरिष्यत्. Pass. चर्यते. Caus. चारयति. Desid. चिचरिषति. Freq. चंचूर्यते, चंचूरीति or चंचूर्ति.

It is conjugated in the Átmane-pada, preceded by उत् with a transitive import; धर्ममुच्चरते 'he goes beyond or transgresses duty:' and by सम् with a noun in the instrumental case; रथेन संचरते 'he travels with a chariot.'

च्युतिर् 'to drop' or 'sprinkle.'

The indicatory इर् denotes the optional inflexion of the third präterite with the affixes of the first preceded by अ.

Pres. च्योतति; 1st præt. अच्योतत्; 2d præt. चुच्योत (चुच्योतिथ, चुच्युततुः, चुच्युतिव); 3d præt. अच्युतत् or अच्योतीत्; 1st fut. च्योतिता; 2d fut. च्योतिष्यति; imp. च्योततु; pot. च्योतेत्; bened. च्युत्यात्; cond. अच्योतिष्यत्. Pass. च्युत्यते. Caus. च्योतयति or -ते; 3d præt. अचुच्युतत् or अचुच्यतत्. Desid. चुच्युतिषति or चुच्योतिषति. Freq. चोच्युत्यते or चोच्युतीति, चोच्योति.

So च्युतिर् in the same senses. The reduplication is as in the second präterite, चुच्योत.

जम्भ 'to yawn.'

This verb prefixes न् to the final, whenever that is followed by a vowel. In the frequentative the nasal is confined to the reduplication. न before any consonant except a semivowel or a nasal becomes Anuswára, which before भ is changed to म.

Pres. जम्भते; 1st præ. अजम्भत; 2d præ. जजम्भे; 3d præ. अजम्भिष्ट; 1st fut. जम्भिता; 2d fut. जम्भिष्यते; imp. जम्भतां; pot. जम्भेत; bened. जम्भिषीष्ट; cond. अजम्भिष्यत्. Pass. जम्भ्यते. Caus. जम्भयति. Desid. जिजम्भिषते. Freq. जंजम्भ्यते, जंजम्भीति, जंजम्बि.

जीव 'to live.'

Pres. जीवति; 1st præ. अजीवत्; 2d præ. जिजीव; 3d præ. अजीवीत्; 1st fut. जीविता; 2d fut. जीविष्यति; imp. जीवतु; pot. जीवेत्; bened. जीव्यात्; cond. अजीविष्यत्. Pass. जीव्यते. Caus. जीवयति; 3d præ. अजिजीवत् or अजीजिवत्. Desid. जिजीविषति. Freq. जेजीव्यते.

So क्षीव 'to spit,' and मीव or पीव 'to be fat,' &c.

जृम्भ 'to yawn.'

This verb inserts a nasal by virtue of the indicatory इ. In the frequentative, री is substituted for the vowel.

Pres. जृम्भते; 2d præ. जजृम्भे; 1st fut. जृम्भिता. Caus. जृम्भयति. Desid. जजृम्भिषते. Freq. जरीजृम्भ्यते, जरीजृम्भीति.

ज्वर 'to have fever.'

Pres. ज्वरति; 1st præ. अज्वरत्; 2d præ. जज्वार; 3d præ. अज्वारीत्; 1st fut. ज्वरिता; 2d fut. ज्वरिष्यति; imp. ज्वरतु; pot. ज्वरेत्; bened. ज्वर्यात्; cond. अज्वरिष्यत्. Pass. ज्वर्यते. Caus. ज्वरयति; 3d præ. अजिज्वरत्. Desid. जिज्वरिषति. Freq. जाज्वर्यते, जाज्वरीति or जाजूर्ति.

त्वर, 'to hasten,' takes the Átmane-pada; it is else similarly conjugated.

ढौकृ 'to go.'

Pres. ढौकते; 1st præ. अढौकत; 2d præ. इढौके; 3d præ. अढौकिष्ट; 1st fut. ढौकिता; 2d fut. ढौकिष्यते; imp. ढौकतां; pot.

ढौकेत; bened. ढौकिपीष्ट; cond. सढौकिष्यत्. Pass. ढौक्यते. Caus. ढौकयति. Desid. डुढौकिषते. Freq. डुढौक्यते.

यम 'to bow.'

This verb takes इ only in the second and third präterites, and prefixes स to the latter; in which, यम 'to refrain,' and रम 'to sport,' agree with it.

Pres. नमति; 1st præ. अनमत्; 2d præ. ननाम (नेमतुः, नेमिष or ननन्थ, नेमिव); 3d præ. अनंसीत् (अनंसिष्टां, अनंसिषुः); 1st fut. नन्ता; 2d fut. नंस्यति; imp. नमतु; pot. नमेत्; bened. नम्यात्; cond. अनंस्यत्. Pass. नम्यते. Caus. नमयति or नामयति. Desid. निनंसति. Freq. ननम्यते, ननमीति or ननन्ति.

णी (णीञ्) 'to lead.'

The ञ intimates its being conjugated in both voices.

Pres. नयति or -ते; 1st præ. अनयत्, अनयत; 2d præ. निनाय (निनयिष or निनेष, निन्यतुः), निन्ये (निन्यिषे); 3d præ. अनैषीत् (अनैष्टां), अनेष्ट (अनेषातां); 1st fut. नेता; 2d fut. नेष्यति or -ते; imp. नयतु, नयतां; pot. नयेत्, नयेत; bened. नीयात्, नेषीष्ट; cond. अनेष्यत् or -ष्यत्. Pass. नीयते. Caus. नाययति or -ते. Desid. निनीषति or -ते. Freq. नेनीयते, नेनयीति or नेनेति.

णी is used in the *Ātmane-pada* in the sense of preceding or worshipping, as नयते 'he leads' or 'precedes,' 'he worships; also after different prepositions, as उत्, उन्नयते 'he leads up' or 'raises; उप, उपनयते 'he gives' or 'pays' or 'averts;' but if it is transitively used, it is regular, विनयति; also if it concern part of the body, as गरुडं विनयति 'he averts or turns away the cheek.'

णिदि 'to blame.'

Pres. निन्दति; 1st præ. अनिन्दत्; 2d præ. निनिन्द; 3d præ. अनिन्दीत् (अनिन्दिष्टां); 1st fut. निन्दिता; 2d fut. निन्दिष्यति; imp. निन्दतु; pot. निन्देत्; bened. निन्द्यात्; cond. अनिन्दिष्यत्. Pass. निन्द्यते. Caus. निन्दयति. Desid. निनिन्दिषति. Freq. निनिन्द्यते.

So may other verbs ending in द्, with an indicative इ.

कदि, क्रदि, 'to call;' क्लिदि 'to be moist;' नदि 'to be happy,' &c.

तिज 'to endure.'

The verb in this sense is conjugated in the desiderative form: in the sense of 'sharpen' it is a regular verb of the tenth conjugation.

Pres. तितिष्ठते; 1st præt. अतितिष्ठत; 2d præt. तितिष्ठाच्चक्रे; 3d præt. अतितिष्ठिष्ट; 1st fut. तितिष्ठिता; 2d fut. तितिष्ठिष्यते; imp. तितिष्ठतां; pot. तितिष्ठेत; bened. तितिष्ठिषीष्ट; cond. अतितिष्ठिष्यत.

तृ 'to cross over.'

The verb substitutes the Guṇa syllable अर् in the conjugational tenses, and changes अ to ए in the second præterite, except in the first and third persons singular. The augment इ may be made long every where except in the third præterite of the Parasmai-pada; and it may be omitted in that tense, as well as in the benedictive of the Ātmane-pada. When इ is not inserted, च् is changed to ईर्. In some senses the verb is conjugated in both voices.

Pres. तरति or -ते; 1st præt. अतरत्, अतरत; 2d præt. ततार (तेरतुः, तेरिष्य, तेर, ततार or ततर), तेरे; 3d præt. अतारीत् (अतारिष्टां)—Ātmane-pada अतीष्टे, अतरिष्ट or अतरीष्ट; 1st fut. तरिता or तरीता; 2d fut. तरिष्यति -ते or तरीष्यति -ते; imp. तरतु, तरतां; pot. तरेत्, तरेत; bened. तीर्यात्, तरिषीष्ट or तरीषीष्ट or तीर्षीष्ट; cond. अतरिष्यत् -ष्यत or अतरीष्यत् -ष्यत. Pass. तीर्यते. Caus. तारयति. Desid. तितरिषति, तितरीषति or तितीर्षति. Freq. तेत्वीयते, तातरीति or तातर्त्ति.

ज्यज 'to abandon.'

The root does not take इ; and before a hard consonant the soft final palatal is changed, agreeably to rule 7, *d*, to क.

Pres. त्यजति; 1st præt. अत्यजत्; 2d præt. तत्याज (तत्यजतुः, तत्यजिष्य or तत्यक्थ); 3d præt. अत्याक्षीत् (अत्याक्तां, अत्याक्षुः); 1st fut. त्यक्ता; 2d fut. त्यक्ष्यति; imp. त्यजतु; pot. त्यजेत्; bened. त्यज्यात्; cond. अत्यक्ष्यत्. Pass. त्यज्यते. Caus. त्याजयति. Desid. तित्यक्षति. Freq. तात्यज्यते, तात्यजीति or तात्यक्ति.

दद 'to give.'

This is an exception to rule 188, *k*, not substituting *ए* for the vowel in the second präterite.

Pres. ददते; 1st præt. अददत्; 2d præt. दददे (दददाते, दददिरे); 3d præt. अददिष्ट; 1st fut. ददिता; 2d fut. ददिष्यते; imp. ददतां; pot. ददेत्; bened. ददिषीष्ट; cond. अददिष्यत्. Pass. दद्यते. Caus. दादयति or -ते. Desid. दिददिषते. Freq. दादद्यते, and दाददीति or दादन्ति.

दध 'to have' or 'hold.'

Pres. दधते; 1st præt. अदधत्; 2d præt. देधे (देधाते, दधिषे); 3d præt. अदधिष्ट; 1st fut. दधिता; 2d fut. दधिष्यते; imp. दधतां; pot. दधेत्; bened. दधिषीष्ट; cond. अदधिष्यत्. Pass. दध्यते. Caus. दाधयति or -ते. Desid. दिदधिषते. Freq. दादध्यते, दादधीति or दादङि.

दंश 'to bite.'

This verb drops its nasal in the conjugational tenses; also before any termination beginning with *य*, and in the radical syllable of the frequentative. The final *श* before a consonant becomes *ष*, and *ष* before a sibilant becomes *क्* (rule 27).

Pres. दशति; 1st præt. अदशत्; 2d præt. ददंश (ददंशिय or ददंष्ट); 3d præt. अदांक्षीत् (अदांष्टां); 1st fut. दंष्टा; 2d fut. दंक्ष्यति; imp. दशतु; pot. दशेत्; bened. दश्यात्; cond. अदंक्ष्यत्. Pass. दश्यते. Caus. दंशयति. Desid. दिदंक्षति. Freq. दंदश्यते or दंदशीति or दंदष्टि.

दह 'to burn.'

The changes of the final before a sibilant, and the concurrent change of the initial, are like those of गाह; p. 62. Before a dental the substitute of *ह* is *घ*; *त* or *थ* after an aspirate become *ध*; and *घ* as the initial of a compound is changed to *ग*.

Pres. दहति; 1st præt. अदहत्; 2d præt. ददाह (देहतुः, देहिथ or ददग्ध); 3d præt. अधाक्षीत् (अदाग्धां); 1st fut. दग्धा; 2d fut. धक्ष्यति; imp. दहतु; pot. दहेत्; bened. दह्यात्; cond. अधक्ष्यत्. Pass. दह्यते. Caus. दाहयति or ते. Desid. दिधक्षति. Freq. दादह्यते, दादहीति or दादग्धि.

दा (दाण्) 'to give.'

दा is also a verb of the second and third conjugation, and in order to distinguish it from them, an indicatory ण् is added to it in the first. This verb substitutes यच्च् in the conjugational tenses. In the third präterite it takes the terminations of the first, and substitutes ह् for च् in the benedictive; in which some other verbs ending in च्, either as a primitive or as substituted for a diphthong, concur: see छै and घा.

Pres. यच्छति; 1st præter. अयच्छत्; 2d præter. ददौ (ददिथ or दत्थ, ददतु:); 3d præter. अदात्; 1st fut. दाता; 2d fut. दास्यति; imp. यच्छतु; pot. यच्छेत्; bened. देयात्; cond. अदास्यत्. Pass. दीयते. Caus. दापयति. Desid. दित्सति. Freq. देदीयते, दादाति or दादेति.

With आ or उप prefixed in the sense of receiving, and with सम् or सम् and प्र in its own of giving, it takes the *Ātmanepada*; as, आयच्छते 'he takes;' संयच्छते or संप्रयच्छते 'he gives.'

दु 'to run.'

Pres. दवति; 1st præter. अदवत्; 2d præter. दुदाव (दुदुवतु:, दुदविथ or दुदोथ); 3d præter. अदावीत्, अदौषीत्; 1st fut. दोता; 2d fut. दोष्यति; imp. दवतु; pot. दवेत्; bened. दूयात्; cond. अदोष्यत्. Pass. दूयते. Caus. दावयति. Desid. दुदूषति. Freq. दोदूयते, दोदवीति or दोदोति.

दृश (दृशिर्) 'to see.'

This is another verb of the first conjugation inflected by a substitution, as it takes पश्य् before the conjugational tenses. Before the terminations of the other tenses beginning with any consonant except य, च् is changed to र. The changes of the sibilant are as usual. इर indicates two forms of the third präterite (p. 106).

Pres. पश्यति; 1st præter. अपश्यत्; 2d præter. ददर्श (ददृशतु:, ददर्शिथ or ददृष्ट); 3d præter. अदर्शत् or अद्राक्षीत्; 1st fut. दृष्टा; 2d fut. दृष्यति; imp. पश्यतु; pot. पश्येत्; bened. दृश्यात्; cond. अद्रक्ष्यत्. Pass. दृश्यते. Caus. दर्शयति; 3d præter. अदीदृशत् or अददर्शत्. Desid. दिदृक्षते. Freq. दरिदृश्यते or दरिदृशीति or दर्दृष्टि.

With सम् prefixed in an intransitive sense it takes the *Ātmane-pada*; सम्पश्यते 'he contemplates.'

दे (देङ्) 'to protect.'

The ङ denotes its being restricted to the *Ātmane-pada*. In the conjugational tenses it is regularly inflected, ए becoming अय् before अ. In the second präterite it substitutes दिग् for the reduplicate; and in the third, इ for the final; after which the स of स्त and स्यास् is rejected. In the rest it is conjugated like verbs in आ.

Pres. दयते; 1st præt. अदयत; 2d præt. दिग्ये (दिग्याते, दिग्यिषे); 3d præt. अदित (अदिषातां, अदिषत, अदिषाः, अदिषि); 1st fut. दाता; 2d fut. दास्यते; imp. दयतां; pot. दयेत; bened. दासीष्ट; cond. अदास्यत. Pass. दीयते. Caus. दापयति. Desid. दित्सते. Freq. देदीयते, दादेति.

द्युत 'to shine.'

This gives name to a class of verbs, द्युतादि, of which the third präterite takes two forms; one being that of the first präterite of the *Parasmai-pada*, without change of the radical vowel; the other being regular. There are in all twenty-two verbs of this class.

कृप to be able.

क्षुभ to agitate.

घुट to exchange.

एभ to hurt.

तुभ to hurt.

द्युत to shine.

ध्वंस } to fall down.
भंस }

मिद to be unctuous.

रुच to shine.

रुट to resist.

लुट } to resist.
लुठ }

वृत् to be.

वृध to grow.

शुभ to be beautiful.

शृध to break wind.

श्वित to be white.

ध्विद to sweat.

स्यन्द to drop.

संभ to trust in.

संस to fall down.

Several of these will be found in their places.

Pres. द्योतते; 1st præt. अद्योतत्; 2d præt. दिद्युते; 3d præt. अद्युतत् or अद्योतिष्ट; 1st fut. द्योतिता; 2d fut. द्योतिष्यते; imp. द्योततां; pot. द्योतेत; bened. द्योतिषीष्ट; cond. अद्योतिषत. Pass. द्युत्यते. Caus. द्योतयति. Desid. दिद्युतिषते or दिद्योतिषते. Freq. देद्युत्यते, देद्यतीति or देद्योन्ति.

दु 'to run.'

This is one of the few exceptions to the insertion of इ in the second præterite: rule 188, s.

Pres. द्रवति; 1st præt. अद्रवत्; 2d præt. दुद्राव (दुद्रुवतुः, दुद्रोष); 3d præt. अदुद्रुवत्; 1st fut. द्रोता; 2d fut. द्रोष्यति; imp. द्रवतु; pot. द्रवेत्; bened. दूयात्; cond. अद्रोष्यत्. Pass. दूयते. Caus. द्रावयति; 3d præt. अदुद्रवत् or अदूद्रवत्. Desid. दुद्रूषति. Freq. दोदूयते, दोदूवीति or दोद्रोति.

So घृ 'to be firm.'

धे 'to drink.'

Before the conjugational tenses दृ becomes अय्; before the rest it is inflected like a verb in आ; but it has three forms in the third præterite: see दा 'to give,' दे 'to protect,' &c.

Pres. धयति; 1st præt. अधयत्; 2d præt. दधौ (दधतुः, दधिष); 3d præt. अदधत् (अदधतां, अदधन्), or अधात् (अधातां, अधुः), or अधासीत् (अधासिष्टां, अधासिषुः); 1st fut. धाता; 2d fut. धास्यति; imp. धयतु; pot. धयेत्; bened. धेयात्; cond. अधास्यत्. Pass. धीयते. Caus. धापयति or ते; 3d præt. अदीधपत् or -पत्. Desid. धित्सति. Freq. देधीयते, दाधेति or दाधाति.

धोञ्च 'to be quick,' 'to gallop.'

The ञ्च in every case becomes र.

Pres. धोरति; 1st præt. अधोरत्; 2d præt. दुधोर; 3d præt. अधोरीत्; 1st fut. धोरिता; 2d fut. धोरिष्यति; imp. धोरतु; pot. धोरेत्; bened. धोर्य्यात्; cond. अधोरिष्यत्. Pass. धोर्य्यते. Caus. धोरयति; 3d præt. अदुधोरत्. Desid. दुधोरिषति. Freq. दुधार्य्यते, दुधोरीति or दधोर्ति.

ध्मा 'to blow,' as fire or an instrument.

This verb substitutes धम् before the conjugational augment.

Pres. धमति; 1st præt. अधमत्; 2d præt. दध्मौ; 3d præt. अध्मासीत्; 1st fut. ध्माता; 2d fut. ध्मास्यति; imp. धमतु; pot. धमेत्; bened. ध्मेयात् or ध्मायात्; cond. अध्मास्यत्. Pass. ध्मायते. Caus. ध्मापयति. Desid. दिध्मासते. Freq. देध्मीयते, दाध्मेति or दाध्माति.

पच 'to cook.'

A final palatal, as च् or ज्, becomes क्, when not followed by any other letter, and before a termination beginning with any consonant except a semivowel or a nasal, and combines with it according to the rules of Sandhi. The vowel is changed to ए in the persons of the second præterite not having an indicative प्. In the third præterite the स preceding स्तां &c. is rejected, and the radical vowel is made long in the Parasmai-pada only. The verb takes both Padas.

Pres. पचति -ते; 1st præt. अपचत्, अपचत; 2d præt. पपाच, पेचे; 3d præt. अपाक्षीत् (अपाक्तां, अपाक्षुः), अपक्त (अपक्षातां, अपक्षत); 1st fut. पक्ता; 2d fut. पक्ष्यति -ते; imp. पचतु -तां; pot. पचेत् -त; bened. पच्यात्, पक्षीष्ट; cond. अपक्ष्यत् -त. Pass. पच्यते. Caus. पाचयति -ते; 3d præt. अपीपचत्. Desid. पिपक्षति -ते. Freq. पापच्यते, पापचीति or पापक्ति.

पत (पतृ) 'to go.'

The indicative लृ denotes the inflexion of the third præterite with the terminations of the first, and before them प् is prefixed to the radical final. In the desiderative the vowel may be changed to इ; and in the frequentative, नी is added to the reduplicate syllable.

Pres. पतति; 1st præt. अपतत्; 2d præt. पपात; 3d præt. अपपत्; 1st fut. पतिता; 2d fut. पतिष्यति; imp. पततु; pot. पतेत्; bened. पत्यात्; cond. अपतिष्यत्. Pass. पत्यते. Caus. पातयति. Desid. पिपतिषति or पित्सति. Freq. पनीपत्यते, पनीपतीति or पनीपत्ति.

पा 'to drink.'

This verb substitutes पिच् before the conjugational अ; in the other tenses it agrees with other verbs in आ.

Pres. पिवति; 1st præt. अपिवत्; 2d præt. पपौ; 3d præt.

अपात्; 1st fut. पाता; 2d fut. पास्यति; imp. पिवतु; pot. पिवेत्; bened. पेयात्; cond. अपास्यत्. Pass. पीयते. Caus. पाययति -ते. Desid. पिपासति. Freq. पेपीयते, पापेति or पापाति.

पा, 'to preserve,' is a verb of the second conjugation, q. v.

(ओ) प्यायी 'to grow.'

In the third person singular of the third präterite this verb optionally substitutes इ for स्त.

Pres. प्यायते; 1st præt. अप्यायत्; 2d præt. पिप्पे (पिप्पिषे); 3d præt. अप्यायि or अप्यायिष्ट; 1st fut. प्यायिता; 2d fut. प्यायिष्यते; imp. प्यायतां; pot. प्यायेत्; bened. प्यायिषीष्ट; cond. अप्यायिष्यत्. Pass. प्याय्यते. Caus. प्याययते.

फण 'to approach.'

As this verb changes its फ to प in the reduplication of the second präterite, it should not substitute ए for अ (r. 188, k); it does so optionally by special rule.

Pres. फणति; 1st præt. अफणत्; 2d præt. पफण (पफणतुः or फेणतुः, पफणिय or फेणिय, &c.); 3d præt. अफणीत् or अफाणीत्; 1st fut. फणिता; 2d fut. फणिष्यति; imp. फणतु; pot. फणेत्; bened. फणात्; cond. अफणिष्यत्. Pass. फण्यते. Caus. फणयति. Desid. पिफणिषति. Freq. पंफण्यते, पंफणीति or पंफणिट.

फल 'to bear fruit.'

This differs from the preceding only in the change of अ to ए in the second präterite being absolute, and the vowel being long only, in the third präterite, as the verb ends in ल. In the frequentative the radical vowel is changed to उ.

Pres. फलति; 1st præt. अफलत्; 2d præt. पफाल (फेलतुः); 3d præt. अफालीत्; 1st fut. फलिता; 2d fut. फलिष्यति; imp. फलतु; pot. फलेत्; bened. फल्यात्; cond. अफलिष्यत्. Pass. फल्यते. Caus. फालयति. Desid. पिफलिषति. Freq. पंफुल्यते, पंफुलीति or पंफुलति.

बध 'to despise;' 'to bind.'

This takes the frequentative form.

Pres. वीभत्सते; 1st præt. अवीभत्सत; 2d præt. वीभत्साञ्चक्रे; 3d præt. अवीभत्सिष्ट; 1st fut. वीभत्सिता; 2d fut. वीभत्सिष्यते; imp. वीभत्सतां; pot. वीभत्सेत; bened. वीभत्सिषीष्ट; cond. अवीभत्सिष्यत्. Pass. वीभत्स्यते. Caus. वीभत्सयते.

बुध, or with इद्, बुधिर् 'to know.'

There is some difference as to whether these are distinct roots or not. With इद् there are two forms in the third præterite (see p. 106); without it, only one. The causal of बुध also is restricted to the Parasmai-pada. There is another verb बुध, 'to know,' of the fourth conjugation, which also substitutes इ for the third person singular of the third præterite in the Ātmane-pada. They are both inflected like other verbs with a medial उ, except in the desiderative, which does not insert इ, and changes the radical consonant to भ.

Pres. बोधति -ते; 1st præt. अबोधत् -त; 2d præt. बुबोध, बुबुधे; 3d præt. (of बुध) अबोधीत्, (of बुधिर्) अबोधीत् or अबुधत्, अबोधिष्ट; 1st fut. बोधिता; 2d fut. बोधिष्यति -ते; imp. बोधतु, बोधतां; pot. बोधेत् -त; bened. बुध्यात्, बोधिषीष्ट; cond. अबोधिष्यत् -त. Pass. बुध्यते. Caus. बोधयति or (बुधिर्) बोधयति -ते. Desid. बुभुत्सति. Freq. बोबुध्यते, बोबुधीति, बोबोद्धि.

भृञ् 'to nourish.'

It takes both Padas. Before a य, च्च becomes रि or री. In the third præterite, Ātmane-pada, the स of स्त is rejected after a short vowel. In the desiderative, उ is optionally substituted for the radical vowel, being preceded by a labial.

Pres. भरति -ते; 1st præt. अभरत् -त; 2d præt. बभार (बभतुः, बभर्ष, बभृव), बभे; 3d præt. अभर्षीत्, अभृत (अभृषातां); 1st fut. भर्त्ता; 2d fut. भरिष्यति -ते; imp. भरतु -तां; pot. भरेत् -त; bened. भ्रियात्, भृषीष्ट; cond. अभरिष्यत् -त. Pass. भ्रियते. Caus. भारयति; 3d præt. अवीभरत्. Desid. बिभरिषति -ते or बुभूर्षति -ते. Freq. बेभीयते, बर्भर्त्ति, बरिभर्त्ति or बरीभर्त्ति.

धृञ् 'to hold,' and हृञ् 'to take,' are similarly inflected.

भ्रम 'to wander' or 'whirl.'

This verb optionally takes the form of the fourth conjugation.

Pres. भ्रमति, भ्रम्यति; 1st præt. अभ्रमत्, अभ्रम्यत्; 2d præt. बभ्राम (भ्रमत्); 3d præt. अभ्रमीत्; 1st fut. भ्रमिता; 2d fut. भ्रमिष्यति; imp. भ्रमतु, भ्रम्यतु; pot. भ्रमेत्, भ्रम्येत्; bened. भ्रम्यात्; cond. अभ्रमिष्यत्. Pass. भ्रम्यते. Caus. भ्रमयति; 3d præt. अबिभ्रमत्. Desid. विभ्रमिषति. Freq. बंभ्रम्यते, बंभ्रमीति or बंभ्रन्ति.

मन्य 'to churn.'

The nasal is rejected before a य.

Pres. मन्यति; 1st præt. अमन्यत्; 2d præt. ममन्य (ममन्थिष); 3d præt. अमन्यीत्; 1st fut. मन्यिता; 2d fut. मन्यिष्यति; imp. मन्यतु; pot. मन्येत्; bened. मथ्यात्; cond. अमन्यिष्यत्. Pass. मथ्यते. Caus. मन्ययति -ते. Desid. मिमन्यिषति. Freq. मामथ्यते, मामन्यीति or मामंति.

मव्य 'to bind.'

There is nothing peculiar in the simple inflexion of this verb. Before a य the final is optionally rejected; and in the frequentative form, which rejects य, its conjunct final may be rejected altogether before a termination beginning with a consonant not a nasal, and having an indicatory ष्; whilst before any other consonant य is rejected, and व changed to ऊ, which then substitutes the Vriddhi element औ.

Pres. मव्यति; 3d præt. अमव्यीत्; 1st fut. मव्यिता; bened. मव्यात् or मव्यात्. Pass. मव्यते or मव्यते. Desid. मामव्यिषति.

Frequentative, present tense.

मामव्यीमि or मामौमि	मामौवः	मामौमः
मामव्यीधि or मामसि	मामौथः	मामौथ
मामव्यीति or मामति	मामौतः	मामव्यति

These modifications are rather curious than useful, as the verb is of unfrequent occurrence.

मान 'to investigate.'

This verb takes the form of the desiderative, मीमांस्.

Pres. मीमांसते; 1st præt. अमीमांसत; 2d præt. मीमांसाञ्चक्रे; 3d præt. अमीमांसिष्ट; 1st fut. मीमांसिता; 2d fut. मीमांसिष्यते; imp. मीमांसतां; pot. मीमांसेत; bened. मीमांसिषिष्ट; cond. अमीमांसिष्यत. Pass. मीमांस्यते. Caus. मीमांसयते.

मे (मेङ्) 'to barter.'

The final diphthong becomes *अय्* before vowels, and *आ* before consonants: it is changed to *इत्* in the desiderative.

Pres. मयते; 1st præt. अमयत; 2d præt. ममे; 3d præt. अमास्त; 1st fut. माता; 2d fut. मास्यते; imp. मयतां; pot. मयेत; bened. मासीष्ट; cond. अमास्यत. Pass. मीयते. Caus. मापयते. Desid. मित्सते. Freq. मेमीयते, मेमयीति, मामेति or मामाति.

स्मृ 'to remember.'

This substitutes *मन्* in the conjugational tenses.

Pres. मनति; 1st præt. अमनत्; 2d præt. मम्रौ; 3d præt. अम्रासीत्; 1st fut. स्मृता; 2d fut. स्मृस्यति; imp. मनतु; pot. मनेत्; bened. स्मृयात् or स्म्रेयात्; cond. अम्रास्यत्. Pass. स्मृयते. Caus. स्मृापयति; 3d præt. अमिस्मपत्. Desid. मिस्मसति. Freq. मास्मृयते, मास्मृति or मास्मेति.

यज 'to worship.'

इ is substituted for the semivowel before the terminations of the second præterite, except in the singular of the Parasmaipada, where it is the letter of reduplication. It is substituted for *य* before *य*. *यज* is one of those verbs which change *ज* to *ष* before *त* and *य*, and to *क्* before a sibilant, analogously to their derivatives when nouns (see Declension, rules 92, 93).

Pres. यजति -ते; 1st præt. अयजत् -त; 2d præt. इयाज (ईजतुः, इयजिथ or इयष्ट, ईजिव), ईजे; 3d præt. अयाक्षीत्, अयष्ट (अयक्षातां); 1st fut. यष्टा; 2d fut. यक्ष्यति -ते; imp. यजतु -तां; pot. यजेत् -त; bened. इज्यात्, यक्षीष्ट; cond. अयक्ष्यत् -त. Pass. इज्यते; 1st præt. रेज्यत. Caus. याजयति -ते; 3d præt. अयीयजत्. Desid. यियक्षति -ते. Freq. यायज्यते, यायष्टि.

यत 'to make effort.'

This is in every respect regular.

Pres. यतते ; 1st præt. अयतत ; 2d præt. येते ; 3d præt. अयतिष्ठ ; 1st fut. यतिता ; 2d fut. यतिष्यते ; imp. यततां ; pot. यतेत ; bened. यतिषीष्ट ; cond. अयतिष्यत. Pass. यत्यते. Caus. यातयति -ते ; 3d præt. अयीयतत्. Desid. यियतिषते. Freq. यायत्यते, यायतीति or यायन्ति.

यम 'to restrain.'

This substitutes छ for its final before the terminations of the conjugational tenses. Although it does not take इ in the futures, it does in the second and third præterites.

Pres. यच्छति ; 1st præt. अयच्छत् ; 2d præt. ययाम (येमिथ or ययंथ) ; 3d præt. अयंसीत् (अयंसिष्टां) ; 1st fut. यन्ता ; 2d fut. यंस्यति ; imp. यच्छतु ; pot. यच्छेत् ; bened. यम्यात् ; cond. अयंस्यत्. Pass. यम्यते. Caus. यामयति or यमयति. Desid. यियंसति. Freq. यंयम्यते, यंयमीति or यंयन्ति.

यम is conjugated in the Ātmane-pada when preceded by आ in an intransitive sense ; as, आयच्छते तरुः 'the tree spreads :' by उप in the sense of marrying ; रामः सीतामुपायंस्त 'Rāma married Sītā :' also by आ or उद् or सम्, signifying to heap together for one's own use ; व्रीहीन् संयच्छते 'he heaps up the rice.'

रञ्ज 'to colour.'

This drops its nasal whenever अ is inserted before the terminations and before य. Before consonants ज becomes क.

Pres. रजति -ते ; 1st præt. अरजत् -त ; 2d præt. रराज (ररंक्ष or ररंजिथ, ररंजतुः), ररंजे ; 3d præt. अरंक्षीत् (अरंक्षां), अरंक्त (अरंक्षातां) ; 1st fut. रंक्ता ; 2d fut. रंक्ष्यति -ते ; imp. रजतु -तां ; pot. रजेत् -त ; bened. रज्यात्, रंक्षीष्ट ; cond. अरंक्ष्यत् -त. Pass. रज्यते. Caus. रंजयति or रजयति. Desid. रिरजिषति -ते. Freq. रारज्यते, रारजीति.

रभ 'to commence.'

This verb is invariably conjugated with the preposition आ. The final is changed before a consonant, agreeably to the laws of Sandhi. Before a vowel, except in the conjugational tenses and second præterite, न् is inserted, which becomes Anuswára, and then again म् before भ, as in the causal. In the desiderative, इ is substituted for the vowel, and the root is not repeated.

A a

Pres. आरभते; 1st præt. आरभत; 2d præt. आरेभे (आरेभाते, आरेभिषे); 3d præt. आरब्ध (आरप्सातां); 1st fut. आरम्भा; 2d fut. आरप्स्यते; imp. आरभतां; pot. आरभेत्; bened. आरप्सीष्ट; cond. आरप्स्यत्. Pass. आरभ्यते. Caus. आरम्भयति; 3d præt. आरम्भत्. Desid. आरिप्सते. Freq. आरारभ्यते, आरारम्भीति, आररभि.

With exception of prefixing आ, लभ 'to gain' is similarly inflected. Pres. लभते; 2d præt. लेभे; 3d præt. अलम्भ; 2d fut. लप्स्यते. Caus. लम्भयति. Desid. लिप्सते, &c.

रम 'to sport.'

It is conjugated analogously to other verbs ending with म.

Pres. रमते; 1st præt. अरमत; 2d præt. रेमे; 3d præt. अरंस्त; 1st fut. रन्ता; 2d fut. रंस्यते; imp. रमतां; pot. रमेत्; bened. रंसीष्ट; cond. अरंस्यत्. Pass. रम्यते. Caus. रमयति; 3d præt. अरीरमत्. Desid. रिरंसते. Freq. रंरम्यते, रंरमीति or रंरन्ति.

विरम, 'to rest,' makes विरमति; but when it means 'to lead a married life,' विरमति or विरमते.

रुह 'to grow' or 'ascend.'

For the changes to which a final ह is subject, see गाह (p. 162). In the causal the verb optionally substitutes प for य.

Pres. रोहति; 1st præt. अरोहत्; 2d præt. रुरोह (रुरुहतुः, रुरोहिष); 3d præt. अरुक्षत् (अरुक्षतां); 1st fut. रोढा; 2d fut. रोक्ष्यति; imp. रोहतु; pot. रोहेत्; bened. रुह्यात्; cond. अरोक्ष्यत्. Pass. रुह्यते. Caus. रोहयति or रोपयति; 3d præt. अरुरुहत् or अरुरुपत्. Desid. रुरुक्षति. Freq. रोरुह्यते, रोरुहीति or रोरोढि.

लोच (लोचु) 'to see.'

Pres. लोचते; 1st præt. अलोचत; 2d præt. लुलोचे; 3d præt. अलोचिष्ट; 1st fut. लोचिता; 2d fut. लोचिष्यते; imp. लोचतां; pot. लोचेत्; bened. लोचिषीष्ट; cond. अलोचिष्यत्. Pass. लोच्यते. Caus. लोचयति. Desid. लुलोचिषते. Freq. लोलोच्यते, लोलोचीति or लालोक्ति.

लोकृ, 'to see,' is similarly inflected.

वद् 'to speak.'

This and the following substitute उ for the semivowel in the second präterite and before य.

Pres. वदति; 1st præt. अवदत्; 2d præt. उवाद (ऊदतुः, उवदिथ, ऊद, उवद or उवाद, ऊदिव); 3d præt. अवादीत्; 1st fut. वदिता; 2nd fut. वदिष्यति; imp. वदतु; pot. वदेत्; bened. उद्यात्; cond. अवदिष्यत्. Pass. उद्यते. Caus. वादयति; 3d præt. अवीवदत्. Desid. विवदिषति. Freq. वावद्यते, वावदीति or वावन्ति.

It is sometimes inflected in the Ātmane-pada, especially after certain prepositions, and in particular applications; as, अनुवद् 'to repeat,' अनुवदते; अपवद् 'to reproach (oneself),' अपवदते; विवद् 'to dispute,' विवदते; सम्प्रवद् 'to repeat together,' सम्प्रवदते.

वप् 'to weave.'

Pres. वपति -ते; 1st præt. अवपत् -त; 2d præt. उवाप (उवप्थ or उवपिथ, ऊपतुः), ऊपे; 3d præt. अवाप्सीत्, अवप्त्; 1st fut. वप्ता; 2d fut. वप्स्यति -ते; imp. वपतु -तां; pot. वपेत् -त; bened. उप्पात्, वप्सीष्ट; cond. अवप्स्यत् -त. Pass. उप्पते. Caus. वापयति -ते. Desid. विवप्सति -ते. Freq. वावप्पते, वावपीति or वावन्ति.

वस 'to dwell.'

त is substituted for the final before a sibilant immediately following it, and not conjoined with त.

Pres. वसति; 1st præt. अवसत्; 2d præt. उवास (उवसिथ or उवस्य, ऊपतुः); 3d præt. अवात्सीत् (अवात्तां, अवात्सुः); 1st fut. वस्ता; 2d fut. वत्स्यति; imp. वसतु; pot. वसेत्; bened. उप्पात्; cond. अवत्स्यत्. Pass. उप्पते. Caus. वासयति -ते. Desid. विवत्सति. Freq. वावस्यते, वावसीति, वावस्ति.

वह 'to bear.'

The changes of ह before a following consonant are those already noticed (see गाह &c.); but whenever ह is changed to ढ, this verb substitutes ओ for its vowel.

Pres. वहति -ते; 1st præt. अवहत् -त; 2d præt. उवाह (ऊहतुः, उवहिथ or उवोढ), ऊहे; 3d præt. अवाह्णीत् (अवोढां, अवाह्नुः) अवोढ; imp. वहतु -तां; pot. वहेत् -त; bened. उह्यात्, वह्णीष्ट; cond.

अवक्ष्यत् -त्. Pass. उक्ष्यते; 1st præt. औक्षत; 3d præt. अवाहि.
Caus. वाहयति -ते. Desid. विक्षति -ते. Freq. वावक्षते, वावोढि.

Preceded by प्र or परि the verb is conjugated in the Parasmai-pada only; as, प्रवहति, परिवहति.

वृक् 'to accept.'

Pres. वर्कते; 1st præt. अवर्कत; 2d præt. ववृके; 3d præt. अवर्किष्ट; 1st fut. वर्किता; 2d fut. वर्किष्यते; imp. वर्कतां; pot. वर्केत; bened. वर्किषीष्ट; cond. अवर्किष्यत. Pass. वृक्यते. Caus. वर्कयति; 3d præt. अववर्कत् or अवीवृकत्. Desid. विवर्किषते. Freq. वरीवृक्यते, वरिवर्क्ति, वरीवर्क्ति or वर्वर्क्ति, वर्वृकीति, वरिवृकीति or वरीवृकीति (see rule 206, a).

वृत् 'to be.'

This is peculiar in optionally inflecting the second future and conditional in the Parasmai-pada, and rejecting the augment इ before their terminations and those of the desiderative. As one of the class द्युतादि, it has two forms in the third præterite: see p. 169.

Pres. वर्त्तते; 1st præt. अवर्त्तत्; 2d præt. ववृते (वव्राते, वव्रिये); 3d præt. अवृत्तत् or अवर्त्तिष्ट; 1st fut. वर्त्तिता; 2d fut. वर्त्तिष्यते or वर्त्स्यति; imp. वर्त्ततां; pot. वर्त्तेत; bened. वर्त्तिषीष्ट; cond. अवर्त्तिष्यत or अवृत्स्यत्. Pass. वृत्त्यते. Caus. वर्त्तयति. Desid. विवर्त्तिषते or विवृत्सति. Freq. वरीवृत्त्यते, वरिवृत्तीति or वरिवर्त्ति, or वरीवृत्तीति, &c. as in the last.

वे (वेञ्) 'to weave.'

The final becomes आ before the consonants of the non-conjugational tenses. In the second præterite there are two forms; in one the reduplicated root is उवे before the terminations rejecting प्, and ऊय् or ऊव् before the rest; in the other the substitute is ववे, and ए being changed to आ, as in धे &c., the tense is inflected accordingly: see दा.

Pres. वयति -ते; 1st præt. अवयत् -त्; 2d præt. उवाय (ऊवतुः, ऊवुः, उवयिष, उवाय or उवय, ऊविय, ऊविम) or ववौ (ववतुः, ववुः), ऊये (ऊयाते, ऊयिरे); 3d præt. अवासीत् (अवास्तां), अवास्त; 1st fut. वाता; 2d fut. वास्यति -ते; imp. वयतु -तां; pot. वयेत् -त्; bened.

ऊयात्, वासीष्ट; cond. अवास्यत् -त. Pass. ऊयते. Caus. वाययति -ते. Desid. विवासति -ते. Freq. वावायते, वावाति or वावेति.

व्ये 'to cover.'

The initial is not changed. The verb as usual is inflected as if ending in आ in the non-conjugational tenses, except in the singular of the second präterite of the Parasmai-pada: in the reduplication य becomes इ. Before a य, व्ये is changed to वी.

Pres. व्ययति -ते; 1st præter. अव्ययत् -त; 2d præter. विव्याय (विव्यतुः, विव्युः), विव्ये; 3d præter. अव्यासीत्, अव्यास्त; 1st fut. व्याता; 2d fut. व्यास्यति -ते; imp. व्ययतु -तां; pot. व्ययेत् -त; bened. वीयात्, व्यासीष्ट; cond. अव्यास्यत् -त. Pass. वीयते. Caus. व्याययति. Desid. विव्यासति -ते. Freq. वेवीयते, वेवयीति, वेवेत्ति.

शद (शट्) 'to wither' or 'decay;' 'to go.'

This substitutes शीय् before the terminations of the conjugational tenses, which are those of the Ātmane-pada. Those of the other tenses are the terminations of the Parasmai-pada.

Pres. शीयते; 1st præter. अशीयत्; 2d præter. शशाद (शेदतुः); 3d præter. अशदत्; 1st fut. शन्ता; 2d fut. शत्स्यति; imp. शीयतां; pot. शीयेत्; bened. शद्यात्; cond. अशत्स्यत्. Pass. शीयते. Caus. शातयति. Desid. शिशत्सति. Freq. शाशद्यते, शाशदीति or शासन्ति.

When the verb means 'to go,' the causal retains the final, शादयति 'he causes to go,' or 'drives.'

शसि 'to desire;' 'to bless.'

This is never used without आ prefixed.

Pres. आशंसते; 1st præter. आशंसत्; 2d præter. आशसंसे; 3d præter. आशंसिष्ट; 1st fut. आशंसिता; 2d fut. शंसिष्यते; imp. आशंसतां; pot. आशंसेत्; bened. आशंसिषीष्ट; cond. आशंसिष्यत्. Pass. आशंस्यते. Caus. आशंसयति. Desid. आशिशंसिषते. Freq. आशाशंस्यते, आशाशंसोति or आशाशंसि.

The root शंस, 'to praise,' differs from this in being inflected in the Parasmai-pada, and as its nasal is not derived from an

indicatory इ, in dropping it before य; as, pres. शंसति; bened. शस्यात्; pass. शस्यते, &c.

शीकृ 'to sprinkle.'

Pres. शीकते; 1st præt. अशीकत; 2d præt. शिशीके; 3d præt. अशीकिष्ट; 1st fut. शीकिता; 2d fut. शीकिष्यते; imp. शीकतां; pot. शीकेत; bened. शीकिषीष्ट; cond. अशीकिष्यत्. Pass. शीक्यते. Caus. शीकयति -ते; 3d præt. अशीशिकत् -त. Desid. शिशीकिषते. Freq. शेशीक्यते, शेशीकीति or शेशीक्ति.

शुच 'to sorrow.'

Before the sign of the desiderative, a radical medial इ or उ, when the final is neither य, व, nor ह, is optionally changed to the Guṇa vowel when the augment इ is inserted.

Pres. शोचति; 1st præt. अशोचत्; 2d præt. शुशोच (शुशुचतुः); 3d præt. अशोचीत्; 1st fut. शोचिता; 2d fut. शोचिष्यति; imp. शोचतु; pot. शोचेत्; bened. शुच्यात्; cond. अशोचिष्यत्. Pass. शुच्यते. Caus. शोचयति -ते. Desid. शुशुचिषति or शुशोचिषति. Freq. शोशुच्यते, शोशुचीति or शोशोक्ति.

So शुभ 'to shine;' except that, as belonging to द्युतादि (p. 169), it makes in the third præterite अशुभत् or अशोभीत्.

श्रि (श्रिन्न) 'to serve.'

This verb, as indicated by the Anubandha न्न, takes both forms. Before a vowel termination not requiring the Guṇa or Vṛiddhi change of the final, इय् is substituted for it. In the third præterite of the Parasmai-pada it takes the terminations of the first, with reduplication: and in the frequentative form it optionally rejects the augment इ, which augment it takes as an exception to the general rule, 191, b.

Pres. अयति -ते; 1st præt. अअयत् -त; 2d præt. शिश्राय (शिश्रियतुः, शिश्रियथ, शिश्रियिच), शिश्रिये; 3d præt. अशिश्रियत् -त; 1st fut. अयिता; 2d fut. अयिष्यति -ते; imp. अयतु, अयतां; pot. अयेत् -त; bened. अयात्, अयिषीष्ट; cond. अअयिष्यत् -त. Pass. अ्रीयते. Caus. आययति -ते; 3d præt. अशिश्रायत् -त. Desid. शिश्रियिषति -ते or शिश्रीषति -ते. Freq. शेश्रीयते, शेश्रीयीति or शेश्रेति.

श्रु 'to hear.'

This changes the vowel to च्, and adds नु, the proper termination of the fifth conjugation, in the conjugational tenses. उ before a vowel becomes व by the rules of Sandhi; or before व and म it may be ejected. In the second præterite, even यप् does not insert इ (rule 188, s). In the third præterite of the causal, इ is optionally substituted in the reduplication.

Pres. शृणोति (शृणुतः, शृण्वन्ति, शृणुवः or शृण्वः, शृणुमः or शृणमः); 1st præt. अशृणोत् (अशृणुतां, अशृण्वन्); 2d præt. शुश्राव (शुश्रुवतुः, शुश्रोथ); 3d præt. अश्रौषीत् (अश्रौष्टां, अश्रौषुः); 1st fut. श्रोता; 2d fut. श्रोष्यति; imp. शृणोतु (शृणुतां, शृण्वन्तु); pot. शृणुयात्; bened. श्रूयात्; cond. अश्रोष्यत्. Caus. श्रावयति; 3d præt. अशुश्रवत् or अशिश्रवत्. Desid. शुश्रूषते. Freq. शोश्रूयते, शोश्रवीति, शोश्रोति.

The verb is conjugated in the *Ātmane-pada* preceded by सम् with an intransitive sense, संशृणुते 'he hears:' otherwise, as, वाक्यं संशृणोति 'he hears the speech.' Preceded by प्रति or आङ् it retains the *Parasmai-pada* in the desiderative form, आशुश्रूयति or प्रतिशुश्रूयति 'he serves or attends upon.'

श्वि (ओश्वि) 'to increase.'

This verb optionally substitutes उ for वि in the second præterite; absolutely before the य of the benedictive and the passive; and optionally before the य of the frequentative. In the third præterite it has three forms; being conjugated with its own terminations and the augment इ, or with those of the first præterite with or without reduplication: in the latter case it rejects its own final.

Pres. श्वयति; 1st præt. अश्वयत्; 2d præt. शिश्वाय (शिश्वियतुः, शिश्वियथ) or शुशाव (शुशुवतुः, शुशविथ, शुशव or शुशाव); 3d præt. अश्वयीत् (अश्वयिष्टां), अशिश्वियत् (अशिश्वियतां) or अश्वत् (अश्वतां); 1st fut. श्वयिता; 2d fut. श्वयिष्यति; imp. श्वयतु; pot. श्वयेत्; bened. शूयात्; cond. अश्वयिष्यत्. Pass. शूयते. Caus. श्वाययति; 3d præt. अशिश्वत् or अशूशवत्. Desid. शिश्वयिषति. Freq. शेश्वीयते or शोशूयते, शेश्वयीति or शेश्वेति.

षञ्ज 'to embrace.'

This root rejects its nasal before the terminations of the conjugational tenses.

Pres. सजति; 1st præt. असजत्; 2d præt. ससञ्ज (ससञ्जिथ or ससंक्थ); 3d præt. असंक्षीत् (असंक्तां); 1st fut. संक्ता; 2d fut. संक्ष्यति; imp. सजतु; pot. सजेत्; bened. सज्यात्; cond. असंक्ष्यत्. Pass. सज्यते. Caus. संजयति. Desid. सिसंक्षति. Freq. ससिज्यते, सासञ्जीति or सासंक्ति.

षद (षट्) 'to decay,' 'to be sad,' 'to go.'

This substitutes सीद् before the terminations of the conjugational tenses.

Pres. सीदति; 1st præt. असीदत्; 2d præt. ससाद (सेदतुः, ससत्य or सेदिथ); 3d præt. असदत् (असदतां); 1st fut. सत्ता; 2d fut. सत्स्यति; imp. सीदतु; pot. सीदेत्; bened. सद्यात्; cond. असत्स्यत्. Pass. सद्यते. Caus. सादयति; 3d præt. असीषदत्. Desid. सिषत्सति. Freq. सासद्यते, सासदीति or सासन्ति.

With नि prefixed, the initial becomes ष, as निषीदति 'he sits;' and this is repeated in the reduplication of the desiderative, as निषिषत्सति, and third præterite causal, as न्यषीषदत्; the sibilant following in fact इ and ई; otherwise it is not changed, as, 2d præt. निषसाद; nor is it changed after the इ of प्रति, as प्रतिसीदति 'he opposes.'

षञ्ज 'to go.'

This verb changes स to ज throughout.

Pres. सज्जति -ते; 1st præt. असज्जत् -त; 2d præt. ससज्ज, ससज्जे; 3d præt. असज्जीत्, असज्जिष्ट; 1st fut. सज्जिता; 2d fut. सज्जिष्यति -ते; imp. सज्जतु -तां; pot. सज्जेत् -त; bened. सज्ज्यात्, सज्जिषीष्ट; cond. असज्जिष्यत् -त. Pass. सज्ज्यते. Caus. सज्जयति -ते. Desid. सिसज्जिषति -ते. Freq. सासज्ज्यते, सासज्जीति, सासक्ति.

षह 'to bear,' 'to suffer.'

This verb takes the augment इ, but optionally rejects it before the terminations of the first future: for the change that ensues, see गाह, वह, &c. In the desiderative the initial sibilant is not changed after a vowel in the reduplicate syllable,

because such change does not take place when the स, which is the sign of the desiderative itself, is changed to ष in consequence of the augment इ preceding it.

Pres. सहते; 1st præt. असहत; 2d præt. सेहे; 3d præt. असहिष्ट; 1st fut. सहिता or सोढा; 2d fut. सहिष्यते; imp. सहतां; pot. सहेत; bened. सहिषीष्ट; cond. असहिष्यत्. Pass. सस्यते. Caus. सहयति; 3d præt. असिषहत्. Desid. सिसहिषते. Freq. सासस्यते, सासहीति or सासोढि.

The initial is changed to ष after the इ of नि, परि, and वि, as निषहते; if the temporal augment intervene, the change is optional, as न्यसहत or न्यषहत; it does not take place when ह has been changed to ढ, as निषहिता or निसोढा.

विध (विधू) 'to accomplish.'

Pres. सेधति; 1st præt. असेधत्; 2d præt. सिषेध (सिषिधतुः, सिषेधिथ or सिषेद्ध); 3d præt. असेधीत् (असेधिष्ठां) or असैत्सीत् (असैद्धां, असैत्सुः); 1st fut. सेधिता or सेद्धा; 2d fut. सेधिष्यति or सेत्स्यति; imp. सेधतु; pot. सेधेत्; bened. सिध्यात्; cond. असेधिष्यत् or असेत्स्यत्. Pass. सिध्यते. Caus. सेधयति; 3d præt. असिषिधत्. Desid. सिषिधिषति or सिषित्सति. Freq. सेषिध्यते, सेषिधीति or सेषेद्धि.

There is also a verb विध, 'to go,' which is without the Anubandha ऊ, and which therefore inserts the augment इ invariably; as, सिषेधिथ, सेधिता, असेधीत्, &c. The initial स of either verb is not changed after the इ of a preposition, except नि, when meaning prohibition; as, निषेधति 'he forbids.'

षु 'to bear children.'

This takes इ optionally in the third præterite.

Pres. सवति; 1st præt. असवत्; 2d præt. सुषाव (सुषुवतुः, सुषविथ or सुषोथ); 3d præt. असौपीत् or असावीत्; 1st fut. सोता; 2d fut. सोष्यति; imp. सवतु; pot. सवेत्; bened. सूयात्; cond. असोष्यत्. Pass. सूयते. Caus. सावयति. Desid. सुसूषति. Freq. सोसूयते, सोषवीति or सोषोति.

The same root is also inflected in the second and fifth classes.

B b

घृद 'to hurt' or 'kill.'

Pres. सूदते; 1st præt. असूदत्; 2d præt. सुषूदे; 3d præt. असूदिष्ट; 1st fut. सूदिता; 2d fut. सूदिष्यते; imp. सूदतां; pot. सूदेत्; bened. सूदिषीष्ट; cond. असूदिष्यत्. Pass. सूद्यते. Caus. सूदयति -ते; 3d præt. असुषूदत् -त्. Desid. सुसूदिषते. Freq. सोषूद्यते, सोषूदीति, सोषून्ति.

षेव (षेवृ) 'to serve.'

The reduplication of ए is इ (rule 188, i).

Pres. सेवते; 1st præt. असेवत्; 2d præt. सिषेवे; 3d præt. असेविष्ट; 1st fut. सेविता; 2d fut. सेविष्यते; imp. सेवतां; pot. सेवेत्; bened. सेविषीष्ट; cond. असेविष्यत्. Pass. सेव्यते. Caus. सेवयति; 3d præt. असिषेवत्. Desid. सिसेविष्यते. Freq. सेषेव्यते, सेषेवीति, सेषेन्ति.

So similar, but less frequent roots, गेवृ, पेवृ, मेवृ, &c. meaning also 'to serve' or 'gratify by service.'

हृभि 'to stop' or 'hinder.'

The sibilant being changed, the following letter also becomes a dental.

Pres. स्तम्भते; 1st præt. अस्तम्भत्; 2d præt. तस्तम्भे; 3d præt. अस्तम्भिष्ट; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यते; imp. स्तम्भतां; pot. स्तम्भेत्; bened. स्तम्भिषीष्ट; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Desid. तिस्तम्भिषते. Freq. तास्तम्भ्यते, तास्तम्भीति or तास्तंभि.

ष्टा 'to stand' or 'stay.'

This verb substitutes तिष्ठ before the terminations of the conjugational tenses. Although properly conjugated in the Parasmai-pada, yet in various senses, or after certain prepositions, it may take the Ātmane-pada also. Before य the छा becomes ए or ई. In the third præterite the verb takes the terminations of the first; and in the Ātmane-pada changes its vowel to इ. In the causal form it inserts ष.

Pres. तिष्ठति -ते; 1st præt. अतिष्ठत् -त्; 2d præt. तस्थौ, तस्थे; 3d præt. अस्थात्, अस्थित (अस्थिषातां); 1st fut. स्थाता; 2d fut. स्थास्यति -ते; imp. तिष्ठतु -तां; pot. तिष्ठेत् -त्; bened. स्थेयात्, स्थासीष्ट; cond.

अस्यास्यत् -त. Pass. स्थीयते. Caus. स्थापयति -ते; 3d præt. अतिष्ठिपत् -त. Desid. तिष्ठासति. Freq. तेष्ठीयते, तास्येति or तास्याति.

ष्ठा is used in the *Ātmane-pada* to signify 'to appeal to' or 'rely on;' also with the prepositions सम्, अव, प्र, and वि; also with आ, meaning 'to affirm;' with उद्, except it mean 'to stand up' or 'rise;' and with उप, if the sense be intransitive, or it mean 'to praise' or 'worship,' or 'to have a regard for,' &c.

ष्टिव 'to spit.'

The vowel becomes long in the conjugational tenses: the initial sibilant is unchanged. In the reduplication त् is substituted for the cerebral optionally in the second præterite. The desiderative optionally commutes the final semivowel to उ.

Pres. ष्ठीवति; 1st præt. अष्ठीवत्; 2d præt. तिष्ठेव or टिष्ठेव (तिष्ठिवतु: or टिष्ठिवतु:); 3d præt. अष्ठेवीत्; 1st fut. ष्ठेविता; 2d fut. ष्ठेविष्यति; imp. ष्ठीवतु; pot. ष्ठीवेत्; bened. ष्ठीव्यात्; cond. अष्ठेविष्यत्. Pass. ष्ठीव्यते. Caus. ष्ठेवयति. Desid. तिष्ठीविषति or तुष्ट्यूषति. Freq. तेष्ठीव्यते, तेष्ठीवीति.

स्मि (स्मिङ्) 'to smile.'

Pres. स्मयते; 1st præt. अस्मयत्; 2d præt. सिस्मिये; 3d præt. अस्मेष्ट; 1st fut. स्मेता; 2d fut. स्मेष्यते; imp. स्मयतां; pot. स्मयेत्; bened. स्मेषीष्ट; cond. अस्मेष्यत्. Pass. स्मीयते. Caus. स्माययति -ते. Desid. सिस्मयिषते. Freq. सेष्मीयते, सेप्मयीति, सेप्मेति.

With वि prefixed, and in the causal form, it makes विस्मापयति 'he or it astonishes;' that is, the object itself astonishes: when the object differs, the *Parasmai-pada* is used, either in the regular form, or with प substituted for य; as, सा रूपेण तं विस्माययति or विस्मापयति 'she astonishes him by her form.'

ष्विद (त्रिष्विदा) 'to melt,' 'to perspire.'

The verb belongs to the class द्युतादि; see p. 170.

Pres. स्वेदते; 1st præt. अस्वेदत्; 2d præt. सिष्विदे; 3d præt. अस्वेदिष्ट or अस्विदत्; 1st fut. स्वेदिता; 2d fut. स्वेदिष्यते; imp. स्वेदतां; pot. स्वेदेत्; bened. स्वेदिषीष्ट; cond. अस्वेदिष्यत्. Pass. स्विद्यते. Caus. स्वेदयति -ते. Desid. सिस्वेदिषते. Freq. सेष्विद्यते, सेष्विदीति or सेष्वेत्ति.

B b 2

सृ 'to go.'

When it means 'to go quickly' or 'to run,' धौ is optionally substituted for the root before the conjugational tenses (i. e. a different, but imperfect root, धौ or धाव् is also admissible in these tenses). For other particulars, see the analogous roots षृ, भृ.

Pres. सरति, धावति; 1st præter. असरत्, अधावत्; 2d præter. ससार (ससतु:); 3d præter. असार्षीत् or असरत्; 1st fut. सती; 2d fut. सरिष्यति; imp. सरतु, धावतु; pot. सरेत्, धावेत्; bened. स्रियात्; cond. असरिष्यत्. Pass. स्रियते. Caus. सारयति -ते. Desid. सिसीर्षति. Freq. सेसीयते, सरीसरीति, सरीसर्त्ति or ससेर्त्ति.

सृप (सृष्) 'to go,' 'to creep' or 'glide.'

The medial may be changed to र् in the two futures and conditional. It is also optional to double the final after a conjunct र्; as, सर्पति &c.

Pres. सर्पति; 1st præter. असर्पत्; 2d præter. ससर्प; 3d præter. असृपत् (असृपतां); 1st fut. सप्ता or सप्ता; 2d fut. सप्स्यति or सप्स्यति; imp. सर्पतु; pot. सर्पेत्; bened. सृष्यात्; cond. असप्स्यत्. Pass. सृष्यते. Caus. सर्पयति -ते. Desid. सिसृप्सति. Freq. सरीसृष्यते, सरीसृपीति or सरीसर्त्ति.

स्कन्द (स्कन्दिर) 'to go' or 'approach.'

The nasal is rejected before य, and in one form of the third præterite: in the frequentative, नी is added to the reduplicated syllable.

Pres. स्कन्दति; 1st præter. अस्कन्दत्; 2d præter. चस्कन्द (चस्कन्दिय or चस्कन्थ); 3d præter. अस्कदत् (अस्कदतां), अस्कांसीत् (अस्कांतां, अस्कांसु:); 1st fut. स्कंता; 2d fut. स्कंस्यति; imp. स्कन्दतु; pot. स्कन्देत्; bened. स्कद्यात्; cond. अस्कंस्यत्. Pass. स्कद्यते. Caus. स्कन्दयति -ते. Desid. चिष्कंसति. Freq. चनीस्कद्यते, चनीस्कन्दीति or चनीस्कन्ति.

स्पर्द्ध 'to envy' or 'emulate.'

Pres. स्पर्द्धते; 1st præter. अस्पर्द्धत्; 2d præter. पस्पर्द्ध; 3d præter. अस्पर्द्धिष्ट; 1st fut. स्पर्द्धिता; 2d fut. स्पर्द्धिष्यते; imp. स्पर्द्धतां; pot. स्पर्द्धेत्; bened. स्पर्द्धिषीष्ट; cond. अस्पर्द्धिष्यत्. Pass. स्पर्द्धते.

Caus. स्पृष्टयति -ते. Desid. पिस्पृष्टिषते. Freq. पास्पृष्टते, पास्पृष्टीति or पास्पृष्टि.

स्फाय (स्फायी) 'to increase.'

In the causal the final is changed to व.

Pres. स्फायते; 1st præt. अस्फायत; 2d præt. पस्फाये; 3d præt. अस्फायिष्ट; 1st fut. स्फायिता; 2d fut. स्फायिष्यते; imp. स्फायतां; pot. स्फायेत; bened. स्फायिषीष्ट; cond. अस्फायिष्यत्. Pass. स्फाय्यते. Caus. स्फावयति; 3d præt. अपिस्फवत्. Desid. पिस्फायिषते. Freq. पास्फाय्यते, पास्फायीति, पास्फाति.

स्मृ 'to remember.'

Pres. स्मरति -ते; 1st præt. अस्मरत् -त; 2d præt. सस्मार, सस्मरे; 3d præt. अस्मार्षीत्, अस्मृत; 1st fut. स्मर्त्ता; 2d fut. स्मरिष्यति -ते; imp. स्मरतु -तां; pot. स्मरेत् -त; bened. स्मर्यात्, स्मृषीष्ट; cond. अस्मरिष्यत् -त. Pass. स्मर्यते. Caus. स्मारयति -ते. Desid. सुस्मूर्षते. Freq. सास्मर्यते, सास्मरीति, सास्मर्त्ति.

स्यन्द (स्यन्दू) 'to ooze' or 'drop.'

This belongs to the class द्युतादि (p. 170). For the effect of ऊ, see p. 106. The second future and conditional are optionally conjugated in the Parasmai-pada, and so is the desiderative: see वृत्त and कल्प.

Pres. स्यन्दते; 1st præt. अस्यन्दत; 2d præt. सस्यन्दे (सस्यन्दिषे or सस्यंत्से, सस्यन्दिवहे or सस्यंद्वहे); 3d præt. अस्यदत (अस्यदतां), अस्यन्दिष्ट or अस्यंत्त (अस्यन्दिषातां or अस्यंत्सातां); 1st fut. स्यन्दिता or स्यंत्ता; 2d fut. स्यन्दिष्यति -ते, स्यंत्स्यति -ते; imp. स्यन्दतां; pot. स्यन्देत; bened. स्यन्दिषीष्ट or स्यंत्सीष्ट; cond. अस्यन्दिष्यत् -त, अस्यंत्सत् -त. Pass. स्यद्यते. Desid. सिस्यन्दिषते and सिस्यंत्सति -ते. Freq. सास्यद्यते, सास्यन्दीति or सास्यंत्ति.

संस (संसु) 'to fall down.'

This verb also belongs to the class द्युतादि.

Pres. संसते; 1st præt. असंसत; 2d præt. ससंसे; 3d præt. असंसत् or असंसिष्ट; 1st fut. संसिता; 2d fut. संसिष्यते; imp. संसतां; pot. संसेत; bened. संसिषीष्ट; cond. असंसिष्यत्. Pass. संस्यते. Caus.

संसयति -ते. Desid. सिसंसिषते. Freq. सनीसंस्यते, सनीसंसीति or सनीसंस्ति.

ध्वंसु and भंसु, 'to fall down,' are similarly inflected.

सु 'to drop.'

This is one of the exceptions to the insertion of इ in the second person singular of the second präterite (p. 121). The root takes both the augment and reduplication in the third präterite.

Pres. सवति; 1st præt. असवत्; 2d præt. सुसाव (सुसोष, सुसुव); 3d præt. असुसुवत्; 1st fut. सोता; 2d fut. सोष्यति; imp. सवतु; pot. सवेत्; bened. सूयात्; cond. असोष्यत्. Pass. सूयते. Caus. सावयति; 3d præt. असुसवत् or असिसवत्. Desid. सुसूषति. Freq. सोसूयते, सोसवीति, सोसोति.

ह (हञ्) 'to take.'

Pres. हरति -ते; 1st præt. अहरत् -त; 2d præt. जहार (जहृत्, जहर्थ), जहे; 3d præt. अहर्षीत्, अहत; 1st fut. हर्ता; 2d fut. हरिष्यति -ते; imp. हरतु -तां; pot. हरेत् -त; bened. ह्रियात्, हृषीष्ट; cond. अहरिष्यत् -त. Pass. ह्रियते. Caus. हारयति -ते. Desid. जिह्रीषति -ते. Freq. जेह्रियते, जर्हरीति, जरी- or जरिहरीति, or जरी- or जरिहर्ति.

ह्लाद 'to be or make glad.'

Pres. ह्लादते; 1st præt. अह्लादत; 2d præt. जह्लादे; 3d præt. अह्लादिष्ट; 1st fut. ह्लादिता; 2d fut. ह्लादिष्यते; imp. ह्लादतां; pot. ह्लादेत; bened. ह्लादिषीष्ट; cond. अह्लादिष्यत्. Pass. ह्लाद्यते. Caus. ह्लादयति -ते. Desid. जिह्लादिषते. Freq. जाह्लाद्यते, जाह्लादीति or जाह्लात्ति.

स्वाद 'to taste,' and ह्राद 'to sound,' are similarly inflected.

ह्रे (ह्रञ्) 'to call.'

When the root is doubled, or before य, the semivowel and following diphthong are changed to उ. The third präterite takes the terminations of the first in the Parasmai-pada, and optionally in the Ātmane-pada. In the passive, the third präterite, second future, and conditional, optionally insert इ.

Pres. ह्रयति -ते; 1st præt. अह्रयत् -त; 2d præt. जुहाव (जुहुवतुः

जुहविय or जुहोय), जुहुवे; 3d præt. अहत् (अहतां), अहत (अहेतां) or अहास्त (अहासातां); 1st fut. ह्याता; 2d fut. ह्यास्यति -ते; imp. ह्यतु -तां; pot. ह्येत् -त; bened. ह्यात्, ह्यासीष्ट; cond. अहास्यत् -त. Pass. ह्यते; 3d præt. अहायि, अहायिष्ट, अहत or अहास्त; 2d fut. ह्यास्यते or ह्यायिष्यते; cond. अहास्यत or अहायिष्यत. Caus. ह्याययति; 3d præt. अजूहवत्. Desid. जुहूषति -ते. Freq. जोहूयते, जोहवीति, जोहाति.

Second Conjugation.

213. The characteristic peculiarity of this conjugation is the attachment of the inflectional terminations of the conjugational tenses immediately to the termination of the base, without the interposition of any vowel (rule 170, *a.* 2).

a. There is but one general change of the terminations; हि in the second persons of the imperative is changed to धि after any consonant except a nasal, semivowel, or ह. It is said, indeed, that the terminations of the first and second persons of the first præterite, त् and स् left by दिप् and सिप् (p. 114), are rejected after an inflective base ending in a consonant; but this arises from a general rule not restricted to conjugational inflexion. A conjunct consonant, when final, loses the second member of the compound (rule 35): therefore हन 'to kill,' 1st præt., making in the first instance अहन्, अहन्स्, must become अहन्, rejecting the finals त् and स्. The same in other verbs ending in consonants, of whatever conjugation.

b. The changes of the vowels of the base are analogous to those of the first conjugation, before the terminations having an indicative प्. A final इ or ई is in general changed to ए; उ and ऊ to ओ; and ऋ ऋ to अर्. An initial or medial short vowel is similarly changed before the same. A long vowel is unaltered. Other changes are special, or follow the general rules of Sandhi.

c. Final consonants are combined with the terminations agreeably to the laws of Sandhi, or to special rules, or to rules affecting all similar combinations in whatever conjugation.

Some of these have been noticed under individual verbs of the first conjugation ; but it may be useful to collect them in this place, as they particularly apply to the conjugational tenses of verbs of the second and third conjugations.

1. Final consonants are unaltered before a nasal, a semi-vowel, or ह, except by special rule.

2. A final palatal before other consonants, or when not followed by any letter, is changed to क, which before a soft consonant becomes ग (rule 7, c), and makes with a sibilant, ञ (rule 27).

3. A final द or ध may be changed optionally to र in the second person singular of the first präterite ; and र final becomes Visarga.

4. A final श or ष is changed to ष before any consonant except a nasal, &c., as above.

5. A final ष is unchanged before न or य, but they become the cerebrals ण and ढ in conjunction with it (rule 12). ष before स is converted into ष (rule 27). Before धि and ध्व, ष is changed to ण ; and after ण, य becomes ढ (rule 12) ; when ण takes the place of the hard consonant ण (rule 7, c).

6. A final स is changed to द before any soft consonant except a nasal, &c., as above ; and to न before a sibilant, except in the present tense and imperative mood. Before सि and से it is sometimes retained, sometimes rejected : it is usually rejected before स् ; it is also sometimes rejected before धि, else it is changed to द.

7. A final ष rejects क, and leaves ष final before any consonant except a nasal, semivowel, or ह.

8. A final ह before any consonant except a nasal, &c. is changed to य, if the verb begin with द followed by any vowel except ञ ; if it begin with ह, or with any other consonant, ह final becomes ढ ; except in एह, when it becomes य : some verbs, as मुह, take both. After an aspirate, न and य become ध (rule 186), when other modifications occur, which, although previously noticed, may be repeated. Thus य and ढ become क

before a sibilant, and क forms with it क्ष (rule 29, 32): घ becomes ग, and ढ, ड, before any soft consonant (rule 7, b): ध after ढ becomes ढ (rule 12); and when ढ is repeated in a conjunct, one ढ is rejected. The initial of a root ending in an aspirate, being ग, ड, द, or ब, is changed to its corresponding aspirate, घ, ढ, ध, or भ, when its final is followed by स or ध्व, or by no other letter.

d. This conjugation includes a class of five verbs, called रुदादि or रुद् 'to weep,' ध्वप 'to sleep,' श्वस 'to breathe,' अन्न 'to breathe,' जक्ष 'to eat,' which form a partial exception to the non-interposition of a vowel between the base and inflectional termination, as they insert इ before any consonant except य, and अ or ई if the termination consists of a single consonant, as in the second and third persons singular of the first präterite.

e. Another class, termed जक्षादि, is also included in this conjugation, the verbs of which are termed अभ्यस्त or 'reduplicated;' they are, जक्ष 'to eat,' जागृ 'to wake,' दरिद्रा 'to be poor,' चकास 'to shine,' शास 'to govern,' दीधी 'to shine,' and वेवी 'to obtain.' These cause the nasal of the terminations of the third person plural of the present and imperative to be rejected, as also of the same person of the first präterite, Átmane-pada; and उस् to be substituted for अन् in the same person of the Parasmai-pada.

The verb which is given as a model of this conjugation, अद् 'to eat,' is inflected in its simple form in the Parasmai-pada only; but in composition with some prepositions, as with वि and अति, it may be conjugated in the Átmane-pada, as व्यत्यजे 'he eats much reciprocally.' It may therefore be exhibited in both forms, omitting the prefixes of the compound verb for the present, for the sake of comparison. The final of अद् becomes त् before a hard or surd consonant (rule 7, d): अ is inserted by special rule before the terminations of the second and third persons singular of the first präterite, Parasmai-pada. The nasal of the third person plural in the present, first präterite, and imperative of the Átmane-pada is rejected.

c c

अद 'to eat.'

Present tense, 'I eat,' &c.

Parasmai-pada.

Ātmane-pada.

अस्मि	अद्मः	असः	अदे	अद्वहे	असहे
असि	अस्यः	अस्य	अस्ते	अदाथे	अद्भे
अन्ति	अन्तः	अदन्ति	अन्ते	अदाते	अदते

First präterite, 'I ate' or 'have eaten,' &c.

आदम्	आद्व	आस	आदि	आद्वहि	आसहि
आदः	आन्तं	आन्त	आत्थाः	आदाथां	आद्भुं
आदत्	आन्तां	आदन्	आन्त	आदातां	आदत

Imperative, 'May I eat,' &c.

अदानि	अदाव	अदाम	अदै	अदावहै	अदामहै
अद्वि	अन्तं	अन्त	अत्स्व	अदाथां	अद्भुं
अन्तु	अन्तां	अदन्तु	अन्तां	अदातां	अदतां

Potential, 'I may eat,' &c.

अद्याम्	अद्याव	अद्याम	अदीय	अदीवहि	अदीमहि
अद्याः	अद्यान्तं	अद्यान्त	अदीथाः	अदीयाथां	अदीध्वं
अद्यात्	अद्यान्तां	अद्युः	अदीत	अदीयातां	अदीरन्

Of the remaining tenses it is only to be remarked, that the second präterite is optionally borrowed from घस (see p. 163); and the third präterite and desiderative mode are formed with the same verb. अद does not insert इ (p. 127), except in the second präterite.

2d præt. जघास or आद (आदतुः, आदुः), जक्षे or आदे; 3d præt. अघसत् -त; 1st fut. अन्ता; 2d fut. अत्स्यति -ते; bened. अद्यात्, अत्सीष्ट; cond. आत्स्यत् -त. Pass. अद्यते. Caus. आदयति -ते; 3d præt. आदिदत् -त. Desid. जिघत्सति.

For the remaining verbs of this conjugation, selected as most useful or remarkable, the paradigmas, as in the first conjugation, with occasional observations, will be sufficient.

अन 'to breathe.'

This is one of the class रुदादि; see rule 213, *d*.

Pres. अनिति (अनितः, अनन्ति); 1st præt. आनत् or आनीत् (आनितां, आनन्); 2d præt. आन (आनतुः, आनुः); 3d præt. आनीत् (आनिष्ठां, अनिषुः); 1st fut. अनिता; 2d fut. अनिष्यति; imp. अनितु; pot. अन्यात् (अन्यातां); bened. अन्यात् (अन्यास्तां); cond. अनिष्यत्. Pass. अन्यते. Caus. आनयति. Desid. अनिनिषति.

The न of this verb becomes ण after a preposition giving cause for it, even in both syllables of a reduplication; as, प्राणिति 'he breathes' or 'lives,' प्राणिणिषति 'he desires to live.'

अस 'to be.'

This auxiliary verb admits of the four conjugational tenses only, except in composition, when it has a fifth tense, the second præterite (p. 121). The other tenses are supplied by भू 'to be' (p. 132). Before those terminations which do not require a change in the radical vowel of a verb, the initial of अस is rejected: the final is rejected before a termination beginning with स. In the first præterite, the second and third persons singular are borrowed from a defective third præterite, prefixing ई to the terminations. The second person singular of the imperative substitutes ह for the root, and हि is changed to धि. Like some other verbs, अस takes the *Ātmane-pada*, compounded with prepositions, in a reciprocal sense; as, व्यत्यस (व्यत्यस्ते) 'to be mutually.' In this *Pada* ह is substituted for the root in the first person singular, present tense: स is changed to द before ध. As this verb is useful, the inflexions may be exhibited in detail, omitting the prepositions of the *Ātmane-pada*.

Present tense, 'I am,' &c.

Parasmai-pada.

अस्मि	स्वः	स्मः
असि	स्यः	स्य
अस्ति	स्तः	सन्ति

Ātmane-pada.

हे	स्वहे	स्महे
से	साये	डे
स्ते	साते	सते

C C 2

First præterite, 'I was,' &c.

आसम्	आस्व	आस्म	आसि	आस्वहि	आस्महि
आसीः	आस्तं	आस्त	आस्थाः	आसाथां	आध्वं
आसीत्	आस्तां	आसन्	आस्त	आसातां	आसत

Imperative, 'May I be,' &c.

असानि	असाव	असाम	असै	असावहै	असामहै
एधि	स्तं	स्त	स्व	साथां	ध्वं
अस्तु	स्तां	सन्तु	स्तां	सातां	सतां

Potential, 'I may be,' &c.

स्यां	स्याव	स्याम	सीय	सीवहि	सीमहि
स्याः	स्यातं	स्यात	सीथाः	सीयाथां	सीध्वं
स्यात्	स्यातां	स्युः	सीत	सीयातां	सीरन्

The second and third persons singular of the benedictive are considered to be स्तात्.

आस 'to sit.'

The final is optionally doubled before a consonantal termination, except ध्व, before which it is rejected.

Pres. आस्ते or आस्ते (आसे or आस्ते, आसाथे, आध्वे); 1st præt. आस्त; 2d præt. आसाञ्चक्रे; 3d præt. आसिष्ट; 1st fut. आसिता; 2d fut. आसिष्यते; imp. आस्तां (आस्व, आसानि); pot. आसीत; bened. आसिषीष्ट; cond. आसिष्यत्. Pass. आस्यते. Caus. आसयति. Desid. आसिसिषते.

इ (इक्) 'to remember.'

This is always combined with the preposition अधि, and with no other: the final indicatory क् distinguishes it from इ (इण्), as below. In the second and third præterites and in the derivative forms it substitutes the inflexions of गम.

Pres. अध्येति (अधीतः, अधियन्ति); 1st præt. अध्यैत्; 2d præt. अधिजगाम; 3d præt. अध्यगात्; 1st fut. अध्येता; 2d fut. अध्येष्यति; imp. अध्येतु; pot. अधीयात्; bened. अधीयात्; cond. अध्येष्यत्. Pass. अधीयते. Caus. अधिगमयति. Desid. अधिजिगमिषति.

इ (इङ्) 'to go ;' अधी 'to study.'

The indicatory इ restricts this to the *Ātmane-pada* ; and it is invariably combined with the preposition अधि; as, अधी 'to go over,' as a book, 'to read,' 'to study.' It borrows the forms of गा, 'to go,' in the second *præterite* and *frequentative*, and optionally in the third *præterite* and *conditional*, of the active voice, and the causal mode. Before a vowel termination, इय् is substituted for the radical vowel.

Pres. अधीते (अधीयाते, अधीयते); 1st *præt.* अध्येत (अध्येयातां, अध्येत); 2d *præt.* अधिजगे (अधिजगाते, अधिजगिरे); 3d *præt.* अध्यैष्ट or अध्यगीष्ट; 1st *fut.* अध्येता; 2d *fut.* अध्येष्यते; *imp.* अधीतां; *pot.* अधीयीत; *bened.* अध्येषीष्ट; *cond.* अध्यगीष्यत्, अध्यैष्यत्. *Pass.* अधीयते. *Caus.* अध्यापयति; 3d *præt.* अध्यापिपत् or अध्यजीगपत्. *Desid.* अधिजिगांसते.

इ (इण्) 'to go.'

The indicatory ण् distinguishes this from the two preceding verbs, as well as from इ of the first conjugation (see p. 156). Before the vowel terminations of the present and imperative, य् is substituted for the root; before other terminations, इय्. The third *præterite* is borrowed from गा in both the active and passive voices; and the causal and desiderative are derived from गम.

Pres. एति (इतः, यन्ति, एषि, इथः, इथ, एमि, इवः, इमः); 1st *præt.* ऐत् (ऐतां, आयन्, ऐः, ऐतं, आयम्); 2d *præt.* इयाय (ईयतुः, ईयुः); 3d *præt.* अगात्; 1st *fut.* एता; 2d *fut.* एष्यति; *imp.* एतु (इतां, यन्तु, इहि, यानि, याव, याम); *pot.* इयात्; *bened.* ईयात् (with a prep. short, निरियात्, निरियास्तां); *cond.* ऐष्यत्. *Pass.* ईयते; 3d *præt.* अगायि. *Caus.* गमयति. *Desid.* जिगमिषति.

ईड 'to praise.'

After the cerebral of the base, the त and च of a termination are changed to ट and ठ; and as they are hard, the radical final is then changed to the hard consonant of its class, ट. This and ईश, as below, insert इ before से and छे in the present, and स्व and ध्वं in the imperative.

Pres. ईदृ (ईडाते, ईडते, ईडिषे, ईडाये, ईडिध्वे, ईडे, ईड्वहे, ईड्महे); 1st præ. ऐदृ; 2d præ. ईडाच्चक्रे; 3d præ. ऐडिष्ट; 1st fut. ईडिता; 2d fut. ईडिष्यते; imp. ईडां, pot. ईडीत; bened. ईडिषीष्ट; cond. ऐडिष्यत्. Pass. ईड्यते. Caus. ईडयति. Desid. ईडिडिषते.

ईर 'to go,' 'to shake.'

Pres. ईर्त्ते; 1st præ. ऐर्त्ते; 2d præ. ईराच्चक्रे; 3d præ. ऐरिष्ट; 1st fut. ईरिता; 2d fut. ईरिष्यते; imp. ईर्त्तां; pot. ईरीत; bened. ईर्षीष्ट; cond. ऐरिष्यत्. Pass. ईर्यते. Caus. ईरयति. Desid. ईरिरिषते.

ईश 'to rule.'

For the changes of the final श, see rule 214. इ is inserted in the present and imperative tenses before स and ध्व; see ईड.

Pres. ईष्टे (ईशिषे, ईशिध्वे); 1st præ. ऐष्ट; 2d præ. ईशाच्चक्रे; 3d præ. ऐशिष्ट; 1st fut. ईशिता; 2d fut. ईशिष्यते; imp. ईष्टां; pot. ईशीत; bened. ईशिषीष्ट; cond. ऐशिष्यत्. Pass. ईश्यते. Caus. ईशयति. Desid. ईशिशिषते.

ऊर्णु (ऊर्णुन्) 'to cover.'

This verb takes both Padas. Before terminations rejecting ण्, and having more than one letter, the Vṛiddhi change of the vowel is optional: before a vowel, उव् is substituted for the final; but optionally before the augment इ, prefixed to which the final may also take the Guṇa change or ओ, which becomes ञ्व्. In the reduplication the second syllable only is repeated, and the proper radical consonant न resumes its dental character when detached from र. The desiderative takes various forms (rule 203, d).

Pres. ऊर्णोति, ऊर्णोति (ऊर्णुतः, ऊर्णुवति), ऊर्णुते; 1st præ. और्णोत् (और्णोः, और्णुतां, और्णुधम्), और्णुत; 2d præ. ऊर्णुनाव, ऊर्णुनुवे; 3d præ. और्णुवीत्, और्णुवीत् or और्णुवीत् (और्णुविष्टां &c.), और्णुविष्ट, और्णुविष्ट; 1st fut. ऊर्णुविता, ऊर्णुविता; 2d fut. ऊर्णुविष्यति -ते, ऊर्णुविष्यति -ते; imp. ऊर्णोतु or ऊर्णोतु, ऊर्णुतां; pot. ऊर्णुयात्, ऊर्णुवीत्; bened. ऊर्णुयात्. ऊर्णुविषीष्ट or ऊर्णुविषीष्ट; cond. और्णुविष्यत् -त or और्णुविष्यत् -त. Pass. ऊर्णूयते. Caus. ऊर्णावयति; 3d præ. और्णुनुवत्. Desid. ऊर्णुनूषति -ते, ऊर्णुनविषति -ते, ऊर्णुनुविषति -ते. Freq. ऊर्णोनूयते, ऊर्णोनवीति or ऊर्णुनोति.

चक्ष (चक्षिङ्) 'to speak' or 'say.'

For the changes of क्ष, see rule 213, c, 7. The verb has but the conjugational tenses, and optionally the second præterite. In all other forms ख्या or क्शा is substituted for the root. The substitutes may be inflected in both Padas.

Pres. चष्टे (चक्षाते, चक्षते, चक्षे, चङ्क्षे, चक्ष्वहे, चक्षहे); 1st præt. अचक्ष (अचक्षातां, अचक्षत); 2d præt. चचक्षे, चख्ये or चख्यौ, चक्षे, चक्षौ; 3d præt. अख्यत्, अख्यत, अक्शास्त, अक्शासीत्; 1st fut. ख्याता, क्शाता; 2d fut. ख्यास्यति -ते, क्शास्यति -ते; imp. चष्टां (चक्ष्व, चङ्क्षुं); pot. चक्षीत; bened. ख्यासीष्ट, ख्येयात्, ख्यायात्, क्शासीष्ट, क्शेयात्, क्शायात्; cond. अख्यास्यत् -त, अक्शास्यत् -त. Pass. ख्यायते, क्शायते. Caus. ख्यापयति, क्शापयति; 3d præt. अचिख्यपत्, अचिक्शपत्. Desid. चिख्यासति ते, चिक्शासति -ते. Freq. चाख्यायते, चाक्शायते.

चकास् 'to shine.'

This is one of the class जक्षादि, or reduplicated verbs. स may be rejected before the terminations of the second and third persons singular, first præterite, or changed to द् when they are dropped: it is also rejected or changed to द् before धि (rule 213, c, 6).

Pres. चकास्ति (चकास्तः, चकासति); 1st præt. अचकात्, अचकाद् (अचकाः or अचकाद्); 2d præt. चकासाञ्चकार; 3d præt. अचकासीत् (अचकासिष्टां); 1st fut. चकासिता; 2d fut. चकासिष्यति; imp. चकास्तु (चकाधि or चकाद्धि); pot. चकास्यात्; bened. चकास्यात् (चकास्यास्तां); cond. अचकासिष्यत्. Pass. चकास्यते. Caus. चकासयति; 3d præt. अचाचकासत् or अचचकासत्. Desid. चिचकासिषति.

जक्ष 'to eat.'

This is the type of the Abhyasta or reiterated roots in its inflexions, although not itself a reduplicate. It also belongs to the class रुदादि (rule 213, d).

Pres. जक्षिति (जक्षितः, जक्षति); 1st præt. अजक्षीत् or अजक्षत् (अजक्षुः); 2d præt. जजक्ष; 3d præt. अजक्षीत् (अजक्षिष्टां); 1st fut. जक्षिता; 2d fut. जक्षिष्यति; imp. जक्षतु; pot. जक्ष्यात्; bened. जक्ष्यात्; cond. अजक्षिष्यत्. Pass. जक्ष्यते. Caus. जक्षयति. Desid. जिजक्षिषति. Freq. जाजक्ष्यते, जाजक्षीति or जाजक्षि.

जागृ 'to wake.'

The final becomes **ञ्** before a consonantal termination rejecting **प्**; and in the first präterite, when the inflectional termination is rejected (rule 213, c, 3); the **र्** of **ञ्** becomes Visarga. Before other consonants the vowel is unchanged. Before the vowels **चृ** is changed to **र्**, except in the second präterite, and before **इ**, when it becomes **ञ्**. The second präterite has two forms.

Pres. जागर्त्ति (जागृतः, जाग्रति); 1st præter. अजागः (अजागृतां, अजागरुः, अजागः, अजागृतं, &c.); 2d præter. जागराञ्चकार or जाजागार (जाजागरतुः); 3d præter. अजागरीत् (अजागरिष्ठां); 1st fut. जागरिता; 2d fut. जागरिष्यति; imp. जागर्तु (जागृतां, जाग्रतु); pot. जागृयात्; bened. जागर्थात्. Pass. जागर्थाते. Caus. जागरयति. Desid. जिजागरिषति.

णिज (णिजि) 'to cleanse.'

For the changes of the palatal final before consonants, see rule 213, c, 2.

Pres. निंक्ते (निंजाते, निंजते), निंक्षे (निंजाथे, निंग्ध्वे); 1st præter. अनिंक्त; 2d præter. निनिञ्चे (निनिञ्चिषे); 3d præter. अनिञ्चिष्ट; 1st fut. निञ्चिता; 2d fut. निञ्चिष्यते; imp. निंक्तां (निंक्ष्व, निंग्ध्वं); pot. निंजीत; bened. निंजिषीष्ट; cond. अनिञ्चिष्यत. Pass. निंज्यते. Caus. निञ्चयति -ते. Desid. निनिञ्चिषते. Freq. नेनिञ्चते, नेनिञ्चीति, नेनिंक्ति.

So पिजि 'to paint,' and शिजि 'to tinkle.'

दरिद्रा 'to be poor.'

In the conjugational tenses **आ** is changed to **इ** before a termination beginning with a consonant, and not having a mute **प्**. It is rejected in all tenses before a vowel termination of the same kind, or one not having **प्**; also before the augment **इ**, and before **य** in the benedictive. As a reduplicate root, it rejects the nasals of the third person plural, present tense, &c., and substitutes **उस्** for **अन्** in the first präterite (rule 213, e). In the second and third präterites it has two forms.

Pres. दरिद्राति (दरिद्रितः, दरिद्रति); 1st præter. अदरिद्रात् (अदरिद्रितां,

अदरिदुः); 2d præt. दरिद्राञ्चकार or ददरिद्रौ (ददरिद्रतुः, ददरिद्रुः); 3d præt. अदरिद्रीत् (अदरिद्रिष्ठां, अदरिद्रिषुः) or अदरिद्रासीत् (अदरिद्रासिष्ठां); 1st fut. दरिद्रिता; 2d fut. दरिद्रिष्यति; imp. दरिद्रातु (दरिद्रितां, दरिद्रतु, दरिद्राणि, दरिद्राव, दरिद्राम); pot. दरिद्रियात्; bened. दरिद्र्यात्; cond. अदरिद्रिष्यत्. Pass. दरिद्र्यते. Desid. दिदरिद्रिषति or दिदरिद्रासति.

दा (दाप्) 'to cut.'

This retains its final unchanged in all the tenses except the second præterite.

Pres. दाति; 1st præt. अदात् (अदान् or अदुः); 2d præt. ददौ (ददतुः, ददुः); 3d præt. अदासीत् (अदास्तां, अदासुः); 1st fut. दाता; 2d fut. दास्यति; imp. दातु (दाहि); pot. दायात्; bened. दायात्; cond. अदास्यत्. Pass. दायते. Caus. दापयति. Desid. दिदासति. Freq. दादायते, दादाति or दादेति.

In this manner a number of other verbs in चा, belonging to this conjugation, may be inflected; as,

दा to go badly, to fly.	या to go.
पा to preserve.	रा } to give, to take.
प्ता to eat.	ला }
प्रा to fill.	वा to blow.
भा to shine.	आ to cook or mature.
मा to measure.	णा to bathe.

ख्या is conjugated only in the non-conjugational tenses: see चक्ष. पा takes ल in the causal, पालयति. णा makes the vowel of the causal optionally short, आपयति or अपयति.

दीधी (दीधीङ्) 'to shine.'

This is one of the class of reduplicated roots, and is usually considered peculiar to the Vedas.

Pres. दीधीते; 1st præt. अदीधीत्; 2d præt. दीध्याञ्चक्रे; 3d præt. अदीधिष्ट; 1st fut. दीधिता; 2d fut. दीधिष्यते; imp. दीधीतां; pot. दीधीत; bened. दीधिषीष्ट; cond. अदीधिष्यत्. Pass. दिधीयते.

दुह 'to milk.'

For the changes of the final and initial, see rule 213, c, 8.

D d

Pres. दोग्धि (दुग्धः, दुहन्ति, धोक्षि, दुग्धः, दुग्ध, दोषिः दुहः, दुषः), दुग्धे (दुहाते, दुहते, धुक्षे, धुग्धे); 1st præt. अधोक् (अदुग्ध); 2d præt. दुदोह, दुदुहे; 3d præt. अधुक्षत् (अधुक्षतां, अधुक्षन्), अधुक्षत (अधुक्षतां, अधुक्षन्, अधुक्षयाः, अधुक्षध्वं, अधुक्षि, अधुक्षहि) or अदुग्ध (अदुग्धाः, अधुग्ध्वं); 1st fut. दोग्धा; 2d fut. धोक्ष्यति -ते; imp. दोग्धु, दुग्धां; pot. दुक्ष्यात्, दुहीत; bened. दुक्ष्यात्, धोक्षीष्ट; cond. अधोक्ष्यत् -त. Pass. दुक्ष्यते. Caus. दोहयति; 3d præt. अदूदुहत्. Desid. दुधुक्षति -ते. Freq. दोदुक्षते, दोदुहीति or दोदोग्धि.

दिह, 'to anoint,' is analogously conjugated.

द्विष 'to hate.'

The verb is regularly inflected. उस् is optionally substituted for अन्. The changes of the final are either those of Sandhi, or of the declension of nouns in ष् (see also rule 213, c, 5).

Pres. द्वेष्टि, द्विष्टे; 1st præt. अद्वेट् (अद्विष्टां, अद्विषन् or अद्विषुः, अद्वेट्, अद्विष्टं, &c.), अद्विष्ट (अद्विषतां); 2d præt. दिद्वेष, दिद्विषे; 3d præt. अद्विषत् -त; 1st fut. द्वेष्टा; 2d fut. द्वेक्ष्यति -ते; imp. द्वेष्टु (द्विट्, द्वेषाणि), द्विष्टां (द्विष्व, द्विद्वं); pot. द्विष्यात्, द्विषीत; bened. द्विष्यात्, द्विषीष्ट; cond. अद्वेक्ष्यत् -त. Pass. द्विष्यते. Caus. द्वेषयति. Desid. दिद्विषति -ते. Freq. देद्विष्यते, देद्विषीति or देद्वेष्टि.

ब्रू 'to speak.'

This is an imperfect verb, admitting of the conjugational tenses only. It inserts ई before the consonantal terminations rejecting ष्; and before it the Guña substitute ओ becomes अच्. उच् is substituted for the final before other vowel terminations. In the present tense the inflexions of आह in the three numbers of the third person, and singular and dual of the second, in the same sense, 'he speaks,' &c., but with the terminations of the second præterite, are considered to be optionally substitutes for those of ब्रू. For the non-conjugational tenses, see वच्.

Pres. ब्रवीति (ब्रूतः, ब्रुवन्ति, ब्रवीषि, ब्रूयः, ब्रूय, ब्रवीमि, ब्रूवः, ब्रूमः) or आह (आहतुः, आहुः, आत्य, आहयुः), ब्रूते; 1st præt. अब्रवीत्, अब्रूत; imp. ब्रवीतु (ब्रूतां, ब्रुवन्तु, ब्रूहि, ब्रवाणि), ब्रूतां; pot. ब्रूयात्, ब्रुवीत.

मृज (मृजू) 'to clean,' 'to sweep.'

The vowel takes the Vṛiddhi change before the terminations of the conjugational tenses beginning with consonants having a mute प्, and optionally before those beginning with vowels not having such letter. It is so changed throughout in the non-conjugational tenses. The final ज is changed to ष before a termination beginning with any consonant except a nasal, a semivowel, or ह. The changes to which such final ष is subject before other consonants, or to which it subjects them, are those of Sandhi: see also rule 213, c, 5.

Pres. मार्ष्टि (मृष्टः, मार्जन्ति or मृजन्ति, मार्क्षि, मार्ज्मि, मृज्वः, मृज्मः); 1st præter. अमार्ष्ट or अमार्ष्टि (अमृष्टां, अमृजन् or अमार्जन्, अमार्ष्ट, अमार्जम्, अमृज्व); 2d præter. ममार्ज (ममार्जिष्य or ममार्ष्टि); 3d præter. अमार्जीत् (अमार्जिष्टां, अमार्जिषुः) or अमार्क्षीत् (अमार्ष्टां, अमार्क्षुः); 1st fut. मार्जिता or मार्ष्टा; 2d fut. मार्जिष्यति or मार्क्ष्यति; imp. मार्ष्टु (मृष्टां, मृजन्तु or मार्जन्तु, मृड्ढि, मार्जाणि); pot. मृज्यात्; bened. मृज्यात्; cond. अमार्जिष्यत् or अमार्क्ष्यत्. Pass. मृज्यते. Caus. मार्जयति; 3d præter. अममार्जत्. Desid. मिमार्जिषति or मिमृक्षति. Freq. मरीमृज्यते, मरीमार्जीति or मरिमार्ष्टि.

यु 'to join.'

This verb takes the Vṛiddhi substitute before a consonantal termination having an indicative प्; and उक् before one beginning with a vowel. It inserts the augment इ (rule 191, b), before which उ is changed to ओ, and that becomes अक्.

Pres. यौति (युतः, युवन्ति, यौषि, यौमि, युवः, युमः); 1st præter. अयौत् (अयुतां, अयौः, अयुवम्); 2d præter. युयाव (युयुवतुः, युयविष्य); 3d præter. अयावीत्; 1st fut. यविता; 2d fut. यविष्यति; imp. यौतु (युहि, युवानि); pot. युयात्; bened. यूयात्; cond. अयविष्यत्. Pass. यूयते. Caus. यावयति. Desid. युयूषति or युयविषति. Freq. योयूयते, योयवीति or योयोति.

So क्षु 'to sneeze,' क्षुण्ण 'to whet' or 'sharpen,' शु 'to praise,' षु 'to distil' or 'drop;' which all take इ. Other verbs in उ are conjugated in the same manner, except that they do not take इ; as, कु 'to coo' or 'sound;' 1st fut. कोता, 2d fut. कोष्यति, 3d præter. अकौषीत्: शु 'to assail;' क्षोता, क्षोष्यति, अक्षौषीत्: षु 'to

bring forth,' 'to be rich;' सोता, सोष्यति, असौषीत्. See also रु and ङु.

रु 'to sound.'

This verb optionally prefixes ई to any termination beginning with a consonant in the conjugational tenses. It also takes इ.

Pres. रौति or रवीति (रुतः or रवीतः, रौषि or रवीषि); 1st præt. अरौत् or अरवीत्; 2d præt. रुराव (रुरुवतुः); 3d præt. अरावीत्; 1st fut. रविता; 2d fut. रविष्यति; imp. रौतु or रवीतु; pot. रुयात् or रवीयात्; bened. रुयात्; cond. अरविष्यत्. Pass. रुयते. Caus. रावयति. Desid. रुरविषति. Freq. रोरुयते, रोरवीति, रोरौति.

रुद (रुदिर) 'to weep.'

This is the leading root of the class रुदादि (rule 213, d).

Pres. रोदिति (रुदितः, रुदन्ति); 1st præt. अरोदत् or अरोदीत् (अरुदितां, अरोदः or अरोदीः); 2d præt. रुरोद (रुरोदिथ); 3d præt. अरुदत् (अरुदः) or अरोदीत् (अरोदिष्ठां); 1st fut. रोदिता; 2d fut. रोदिष्यति; imp. रोदितु (रुदिहि); pot. रुद्यात्; bened. रुद्यात्; cond. अरोदिष्यत्. Pass. रुद्यते. Caus. रोदयति; 3d præt. अरुरुदत्. Desid. रुरुदिषति. Freq. रोरुद्यते, रोरुदीति or रोरौत्ति.

लिह 'to lick.'

See rule 213, c, 8. Where the final is changed to ढ, and one ढ has been rejected, the vowel, if not changed to the Guṇa letter, is made long.

Pres. लेढि (लीढः, लिहन्ति, लेक्षि, लीढः, लेषि, लिहः, लिषः), लीढे (लिषे, लीढे); 1st præt. अलेट् (अलीढां, अलेट्, अलिहं), अलीढ (अलिहातां, अलिहन्त); 2d præt. लिलेह, लिलिहे; 3d præt. अलिषत्, अलिषत or अलीढ; 1st fut. लेढा; 2d fut. लेष्यति -ते; imp. लेढु (लीढि), लीढां (लिष्व); pot. लिष्यात्, लिहीत; bened. लिष्यात्, लिषीष्ट; cond. अलेष्यत् -त. Pass. लिष्यते. Caus. लेहयति. Desid. लिलिष्यति -ते. Freq. लेलिष्यते, लेलिहीति or लेलेढि.

वच 'to speak.'

The final becomes क before some terminations (rule 213, c, 2). In the tenses in which this verb is substituted for ब्रू, it may

take the *Ātmane-pada*. The third person plural of the present and imperative is wanting. In the third *præterite*, उ, convertible to ओ, is substituted for the radical vowel. The tense is formed with the affixes of the first *præterite*, with अ prefixed (rule 190, a).

Pres. वक्ति (वक्तः, वक्षि, वक्षि, वक्ष्वः, वक्ष्मः); 1st *præt.* अवक्, अवग् (अवक्तां, अवचन्, अवक्, अवचम्); 2d *præt.* उवाच (उचतुः, उचुः), उचे; 3d *præt.* अवोचत् (अवोचतां), अवोचत (अवोचेयां); 1st *fut.* वक्ता; 2d *fut.* वक्ष्यति -ते; *imp.* वक्तु (वग्धि); *pot.* वच्यात्; *bened.* उच्यात्, वक्षीष्ट; *cond.* अवक्ष्यत् -त. *Pass.* उच्यते. *Caus.* वाचयति. *Desid.* विवक्षति -ते. *Freq.* वावच्यते, वावक्ति.

वश 'to subdue.'

The final is changed to ष् (rule 213, c, 4), and व to उ, where the terminations have no mute प्, or where इ is not inserted.

Pres. वष्टि (उष्टः, उशानि, वक्षि, वक्षि); 1st *præt.* अवट् (औष्टां, औशान्, अवट्, औष्टं, अवशम्); 2d *præt.* उवाश (उशतुः); 3d *præt.* अवाशीत् or अवशीत्; 1st *fut.* वशिता; 2d *fut.* वशिष्यति; *imp.* वष्टु (उड्धि, वशानि); *pot.* उश्यात्; *bened.* उश्यात्; *cond.* अवशिष्यत्. *Pass.* उश्यते. *Caus.* वाशयति. *Desid.* विवशिषति. *Freq.* वावश्यते.

विद् 'to know.'

This verb is anomalous in some respects. In the present tense it admits the terminations of the second *præterite*, without the reduplication, as well as those of the present. It optionally forms the second *præterite* with the auxiliary verbs (rule 189, c), and the imperative with कृ.

Pres. वेत्ति or वेद (विज्ञः or विदतुः, विदन्ति or विदुः, वेत्ति or वेत्थ, वित्थः or विदथुः, वित्थ or विद, वेत्ति or वेद, विद्वः or विद्व, विद्वः or विद्व; 1st *præt.* अवेत् (अविज्ञां, अविदुः, अवेत् or अवेः); 2d *præt.* विवेद (विविदथुः), विदाञ्चकार, विदामास, विदाम्भूव; 3d *præt.* अवेदीत्; 1st *fut.* वेदिता; 2d *fut.* वेदिष्यति; *imp.* वेत्तु or विदाङ्करोतु; *pot.* विद्यात्; *bened.* विद्यात् (विद्यास्तां); *cond.* अवेदिष्यत्. *Pass.* विद्यते. *Caus.* वेदयति. *Desid.* विविदिषति. *Freq.* वेविद्यते, वेविदीति, वेवेत्ति.

With सम् prefixed, it takes the *Ātmane-pada*, as संविन्ने; in the third person plural of the present, first *præterite*, and imperative, र may be added to the final, as संविदते or संविदते, &c.

वी 'to go,' &c.

According to some authorities, इय is not substituted for the radical before a vowel; the change is that of Sandhi only.

Pres. वेति (वीतः, वियन्ति); 1st *præt.* अवेत् (अवियन् or अव्यन्); 2d *præt.* विवाय (विवियतुः or विव्यतुः); 3d *præt.* अवैषीत्; 1st fut. वेता; 2d fut. वेष्यति; imp. वेतु; pot. and bened. वीयात्; cond. अवेष्यत्. Pass. वीयते. Caus. वाययति. Desid. विवीषति. Freq. वेवीयते, वेवयीति or वेवेति.

The verb has many meanings; as, 'to throw,' 'to eat,' 'to conceive,' &c. In the latter, the causal, 'to impregnate,' is वाययति or वापयति.

वेवी, a synonymous verb, is similarly inflected; but in the *Ātmane-pada*: Pres. वेवीते (वेव्याते, वेव्यते), &c.

शास (शासु) 'to bless,' 'to teach.'

The vowel is changed to इ before terminations beginning with consonants which have not a mute प in the *Parasmai-pada*. For the change of the final, see rule 213, c, 6.

Pres. शास्ति (शिष्टः, शासति), शास्ते (शासते); 1st *præt.* अशात् (अशिष्टां, अशासुः, अशाः or अशात्), अशात; 2d *præt.* शशास, शशासे; 3d *præt.* अशिषत्, अशासिष्ट; 1st fut. शासिता; 2d fut. शासिष्यति -ते; imp. शास्तु (शाधि), शास्तां; pot. शिष्यात्, शासीत; bened. शिष्यात्, शासिषीष्ट; cond. अशासिष्यत् -त. Pass. शिष्यते. Caus. शासयति. Desid. शिशसिषति. Freq. शेशिष्यते, शशासीति or शशास्ति.

In the sense of 'blessing,' आ is usually prefixed, आशास्ते or आशिष्टे; for, according to some, the vowel is altered in the *Ātmane-pada* also.

शी (शीङ्) 'to sleep.'

This verb changes the final to the Guṇa element ए in all the tenses except the second *præterite*. ए before a vowel becomes अय्, except in the plurals of the present, first *præ-*

terite, and imperative, where **र** is inserted before the terminations from which the nasal has been rejected. The verb inserts **इ** (rule 191, *l*).

Pres. शेते (शयाते, शेरते, शेधे, शेध्वे, शेये, शेवहे, शेमहे); 1st præ. अशेत (अशेरत); 2d præ. शिश्ये (शिश्याते, शिशियरे); 3d præ. अशयिष्ट; 1st fut. शयिता; 2d fut. शयिष्यते; imp. शेतां (शयातां, शेरतां); pot. शयीत; bened. शयिषीष्ट. Pass. शय्यते. Caus. शाययति. Desid. शिशयिषते. Freq. शाशय्यते, शेशयीति, शेशेति.

श्वास 'to breathe.'

This belongs to the class रुदादि (rule 213, *d*: see also rule 213, *c*, 6).

Pres. श्वसिति; 1st præ. अश्वसीत् or अश्वसत्; 2d præ. शश्वास; 3d præ. अश्वसीत्; 1st fut. श्वसिता; 2d fut. श्वसिष्यति; imp. श्वसितु; pot. and bened. श्वस्यात्; cond. अश्वसिष्यत्. Pass. श्वस्यते.

धू (धूङ्) 'to bring forth,' as a child.

The verb optionally admits **इ**.

Pres. सूते (सुवाते, सुवन्ते, सूधे); 1st præ. असूत; 2d præ. सुधूवे; 3d præ. असविष्ट or असोष्ट; 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूतां (सूध्व, सवै, सवावहै); pot. सुवीत; bened. सोषीष्ट, सविषीष्ट; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 3d præ. असावि. Caus. सावयति; 3d præ. असोषवत्. Desid. सुसूषते. Freq. सोषूयते, सोषवीति or सोषोति.

हु (हुञ्) 'to praise.'

This optionally admits **ई** before the consonants of the conjugational tenses, except य.

Pres. स्तौति or स्तवीति, स्तुते or स्तुवीते; 1st præ. अस्तौत् or अस्तवीत्, अस्तुत or अस्तुवीत; 2d præ. तुष्टाव (तुष्टुवतुः), तुष्टुवे; 3d præ. अस्तावीत्, अस्तोष्ट; 1st fut. स्तोता; 2d fut. स्तोष्यति -ते; imp. स्तौतु or स्तवीतु, स्तुतां, स्तुवीतां; pot. स्तुयात्, स्तुवीत; bened. स्तूयात्, स्तोषीष्ट; cond. अस्तोष्यत् -त. Pass. स्तूयते. Caus. स्तावयति. Desid. तुष्टुषति -ते. Freq. तोष्टूयते, तोष्टोति.

ध्वप 'to sleep.'

A verb of the class रुदादि (rule 213, *d*). The vowel is sub-

stituted for the semivowel in the second præterite, in the reduplicate syllable, and before the vowel terminations in the radical syllable also. Before the य of the benedictive and passive and frequentative the same change occurs, and in the third præterite of the causal.

Pres. स्वपिति; 1st præt. अस्वपत् or अस्वपीत्; 2d præt. सुष्वाप (सुषुपतुः, सुषुपुः); 3d præt. अस्वाप्सीत् (अस्वाप्तां, अस्वाप्सुः); 1st fut. स्वप्ता; 2d fut. स्वप्स्यति; imp. स्वपितु; pot. स्वप्यात्; bened. सुप्यात्; cond. अस्वप्स्यत्. Pass. सुप्नते. Caus. स्वापयति; 3d præt. असूषुपत्. Desid. सुषुप्सति. Freq. सोषुप्नते, सास्वपीति or सास्वप्ति.

हन 'to kill.'

The final is rejected before the terminations of the conjugational tenses beginning with any consonant except a nasal or a semivowel, and not having an indicative प्. In the same tenses and second præterite घन् is substituted for the root, which becomes घ्न before a vowel termination, not having a mute प. ज्ञ is substituted in the second person singular of the imperative. In the benedictive and third præterite बध् is substituted; घन् is substituted in some tenses of the passive, in the desiderative and frequentative modes; and घात् is substituted in the causal. हन् takes इ in the second future and conditional in the active voice: घन् admits the augment in both futures, conditional, and third præterite of the passive. बध् also takes the augment इ.

Pres. हन्ति (हतः, घ्नन्ति, हन्ति, हन्मि); 1st præt. अहन् (अहतां, अघ्नन्, अहन्, अहनम्); 2d præt. जघान (जघ्नतुः, जघ्नुः, जघनिय or जघन्य); 3d præt. अबधीत् (अबधिष्ठां); 1st fut. हन्ता; 2d fut. हनिष्यति; imp. हन्तु (हताम्, घ्नन्तु, जहि, हनानि); pot. हन्यात्; bened. बध्यात्; cond. अहनिष्यत्. Pass. pres. हन्यते; 3d præt. अबधि or अघानि (अबधिषातां or अहंसातां or अघानिषातां); 1st fut. हन्ता or घानिता; 2d fut. हनिष्यते or घानिष्यते; bened. बधिषीष्ट or घानिषीष्ट. Caus. घातयति; 3d præt. अजीघतत्. Desid. जिघान्सति. Freq. जघन्यते or जघ्नीयते, जंघनीति or जंघन्ति or जंहनीति, जंहन्ति or जंहति.

Third Conjugation.

214. The characteristic peculiarity of this conjugation is the reduplication of the radical syllable before the terminations of the conjugational tenses.

a. The reduplication takes place according to general rules, and whatever other change of the base occurs is special, except the substitution of a Guña for a radical vowel before those terminations which reject ण्, and the modifications of the final which the rules of Sandhi require. A final vowel is changed to the Guña letter before उस् in the first præterite.

b. The terminations are also unaltered, except those of the third person plural, present and imperative, which reject न्; and the third person plural of the first præterite, which substitutes उस् for सन्. The compound form of the second præterite is optionally used in four verbs, भी, ह्री, भृ, and हु.

c. The model of the class is हु 'to sacrifice;' the only peculiarities in the inflexion of which are the optional change of the vowel to the semivowel before the terminations of the first person dual and plural of the present tense, and the substitution of धि for हि in the imperative. It is thus inflected in the conjugational tenses :

Present, 'I sacrifice,' &c.

जुहोमि	जुहुवः or जुहः	जुहुमः or जुहः
जुहोषि	जुहुषः	जुहुष
जुहोति	जुहुतः	जुहति

First præterite, 'I sacrificed,' &c.

अजुहवं	अजुहुव	अजुहुम
अजुहोः	अजुहुतं	अजुहुत
अजुहोत्	अजुहुतां	अजुहवुः

Imperative, 'May I sacrifice,' &c.

जुहवानि	जुहवाव	जुहवाम
जुहुषि	जुहुतं	जुहुत
जुहोतु	जुहुतां	जुहतु

E e

Potential, 'I may sacrifice,' &c.

जुहुयाम्	जुहुयाव	जुहुयाम
जुहुयाः	जुहुयातं	जुहुयात
जुहुयात्	जुहुयातां	जुहुयुः

In the non-conjugational tenses the reduplication does not take place, except where required by general rules.

2d præt. जुहाव or जुहवाञ्चकार; 1st fut. होता; 2d fut. होष्यति; bened. हूयात्; cond. सहोष्यत्. Pass. हूयते. Caus. हावयति. Desid. जुहूषति. Freq. जोहूयते, जोहवीति, जोहोति.

ञ्च 'to go.'

इय् is substituted for the root in the reduplication. The verb rarely occurs in this form, except in the Vedas. In the first and second persons of the first præterite, the final of the conjunct having been rejected, the र् of the Guña substitute for च्च or चर् becomes Visarga.

Pres. इयन्ति (इयृतः, इयृति); 1st præt. रेयः; imp. इयर्तु; pot. इयृयात्.

For the other forms, see च्च, p. 157.

जन 'to produce.'

Before terminations beginning with consonants, not containing an indicatory प्, the vowel of this verb is made long; and before such a termination beginning with a vowel, the medial radical ज्ञ is rejected: see जन, fourth conjugation.

Pres. जजन्ति (जजातः, जज्ञति); 1st præt. अजजन् (अजजातां, अजज्ञुः); 2d præt. जजान (जज्ञतुः, जज्ञुः); 3d præt. अजानीत् or अजनीत्; 1st fut. जनिता; 2d fut. जनिष्यति; imp. जजन्तु (जजातां, जज्ञतु); pot. जजन्यात्; bened. जन्यात्; cond. अजनिष्यत्. Pass. जन्यते. Caus. जानयति. Desid. जिजनिषति. Freq. जंजन्यते or जाजायते, जंजनीति or जंजन्ति or जाजुनीति, जाजन्ति.

णिज (णिजिर्) 'to cleanse.'

This takes both Padas, and in the reduplication changes इ to ए; see णिजि, second conjugation, p. 200.

Pres. नेनेक्ति (नेनिक्तः, नेनिजति), नेनिक्ते; 1st præ. अनेनेक्, अनेनिक्तः; 2d præ. निनेज (निनिजतुः), निनिजे; 3d præ. अनैक्षीत् or अनिजत्, अनेष्ट; 1st fut. नेक्ता; 2d fut. नेक्ष्यति -ते; imp. नेनेक्तु, नेनिक्तां; pot. नेनिज्यात्, नेनिजीत; bened. निज्यात्, निक्षीष्ट; cond. अनेक्ष्यत् -त. Pass. निज्यते. Caus. नेजयति. Desid. निनेक्षति. Freq. नेनिज्यते, नेनिजीति or नेनेक्ति.

दा (दाञ्) 'to give.'

This drops आ before all the terminations of the conjugational tenses not containing an indicatory प्, making consequently दद्. In the second person singular of the imperative it substitutes दे for the reduplicated verb. It takes both Padas. It is unnecessary to give more than the conjugational tenses, as the rest are the same as those of दा, first conjugation, p. 169.

Pres. ददाति (दत्तः, ददति), दत्ते; 1st præ. अददात् (अदत्तां, अददुः), अदत्त; imp. ददातु (दत्तां, ददतु, देहि), दत्तां, (दत्स्व, दद्धं); pot. दद्यात्, ददीत.

धा (धाञ्) 'to have' or 'hold.'

This is inflected like the preceding, but the initial is unchanged before a termination beginning with any consonant except a nasal, a semivowel, or ह, which does not contain an indicatory प्. The other tenses are analogous to those of दा, first conjugation.

Pres. दधाति (धत्तः, दध्वः, दध्मः), धत्ते (दधाते); 1st præ. अदधात्, अधत्त; 2d præ. दधौ, दधे; 3d præ. अधात्, अधित or अधिषत्; 1st fut. धाता; 2d fut. धास्यति -ते; imp. दधातु (धेहि), धत्तां (धत्स्व); pot. दध्यात्, दधीत; bened. धेयात्, धासीष्ट; cond. अधास्यत् -त. Pass. धीयते. Caus. धापयति. Desid. धित्सति -ते. Freq. देधीयते, दाधेति or दाधाति.

भस् 'to shine.'

Before a termination beginning with a vowel, not containing a mute प्, this verb, like जन, rejects the medial vowel: भ being then conjoined with स, necessarily becomes ष् (rule 7, d: see also, for the changes of स, rule 213, c, 6).

Pres. बभस्ति (बभस्तः, बप्सति); 1st præ. अबभः (अबभस्तां, अबप्सुः,

अबभः); 2d præt. बभास; 3d præt. अभसीत्; 1st fut. भसिता; 2d fut. भसिष्यति; imp. बभस्तु (बभस्तां, बभस्तु, बभद्धि, बभसानि); pot. बभस्यात्; bened. भस्यात्; cond. अभसिष्यत्. Pass. भस्यते. Caus. भासयति. Desid. बिभासिषति. Freq. बाभस्यते, बाभसीति, बाभस्ति.

भी 'to fear.'

This may make the vowel before a termination beginning with a consonant, and not containing an indicatory **प्**, short. It optionally takes the compound form of the second præterite (rule 214, b).

Pres. बिभेति (बिभीतः or बिभितः, बिभ्यति); 1st præt. अबिभेत् (अबिभीतां or अबिभितां, अबिभयुः); 2d præt. बिभाय (बिभ्यतुः) or बिभयाच्चकार; 3d præt. अभैषीत् (अभैष्टां, अभैषुः); 1st fut. भेता; 2d fut. भेष्यति; imp. बिभेतु (बिभीतां or बिभितां); pot. बिभीयात्, बिभियात्; bened. भीयात्; cond. अभेष्यत्. Pass. भीयते. Caus. भाययति, भाययते, भापयते or भीषयते. Desid. बिभीषति. Freq. बेभीयते, बेभयीति or बेभेति.

भृ (भृञ्) 'to nourish' or 'support.'

Pres. बिभर्ति (बिभृतः, बिभति); 1st præt. अबिभः (अबिभृतां, अबिभरुः); imp. बिभर्तु; pot. बिभृयात्.

The other tenses are the same as those of भृ of the first conjugation, p. 174.

मा (माङ्) 'to measure.'

This verb, हा 'to go,' and हा 'to abandon,' drop their final vowel before a termination beginning with a vowel, and not containing an indicatory **प्**: before such a termination beginning with a consonant, they change it to ई. The vowel of reduplication is इ.

Pres. मिमीते (मिमाते, मिमते); 1st præt. अमिमीत (अमिमातां, अमिमत); 2d præt. ममे; 3d præt. अमास्त; 1st fut. माता; 2d fut. मास्यते; imp. मिमीतां; pot. मिमीत; bened. मासीष्ट; cond. अमास्यत्. Pass. मीयते. Caus. मापयति -ते; 3d præt. अमीमयत् -त. Desid. मित्सति -ते. Freq. मेमीयते, मामाति or मामेति.

विज (विजिर्) 'to discriminate.'

The verb, like एज, changes इ to ए in the reduplicate syllable. For the effect of the Anubandha, see p. 106; and for the changes of the final, rule 213, c, 2.

Pres. वेवेक्ति (वेवेक्तिः, वेविजति, वेवेक्षि, वेवेज्मि, वेविज्मः, वेविज्मः); 1st præt. अवेवेक् (अवेवेक्तां, अवेवेजुः, अवेवेक्); 2d præt. विवेज; 3d præt. अवेक्षीत् (अवेक्तां, अवेक्षुः), अविजत्; 1st fut. वेक्ता; 2d fut. वेक्ष्यति; imp. वेवेक्तु (वेविग्धि, वेविजानि); pot. वेविज्यात्; bened. विज्यात्; cond. अवेक्ष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविक्षति. Freq. वेविज्यते, वेवेक्ति.

विष 'to surround.'

Pres. वेवेष्टि, वेविष्टे; 1st præt. अवेवेष्ट, अवेविष्ट; 2d præt. विवेष, विविषे; 3d præt. अवेक्षीत्, अवेष्ट; 1st fut. वेष्टा; 2d fut. वेक्ष्यति -ते; imp. वेवेष्टु, वेविष्टां; pot. वेविष्यात्, वेविषीत; bened. विष्यात्, विक्षीष्ट; cond. अवेक्ष्यत् -त. Pass. विष्यते. Caus. वेषयति. Desid. विविक्षति. Freq. वेविष्यते, वेवेष्टि.

सृ 'to go.'

Pres. सिसर्त्ति; 1st præt. असिसः; 2d præt. ससार; 3d præt. असार्पीत् or असरत्; 1st fut. सर्त्ता; 2d fut. सरिष्यति; imp. सिसर्त्तु; pot. सिसृयात्; bened. स्रियात्; cond. असरिष्यत्. Pass. स्रियते. Caus. सारयति. Desid. सिसीर्षति. Freq. सेसीयते, ससर्त्ति.

हा (हाइ) 'to go.'

See मा above.

Pres. जिहीते; 1st præt. अजिहीत; 2d præt. जहे; 3d præt. अहास्त; 1st fut. हाता; 2d fut. हास्यते; imp. जिहीतां; pot. जिहीत; bened. हासीष्ट; cond. अहास्यत्. Pass. हायते. Caus. हापयति. Desid. जिहासते. Freq. जाहायते, जाहाति or जाहेति.

हा (हाक्) 'to abandon.'

The Anubandha क् is to distinguish this root from the preceding. The reduplicate is regular in other respects. The inflexion is analogous to that of मा. In the second person singular of the imperative, जहि or जही is optionally substituted for the root: छा is dropped before the य of the potential.

Pres. जहाति (जहीतः, जहति); 1st præt. अजहात्; 2d præt. जही; 3d præt. अहासीत्; 1st fut. हाता; 2d fut. हास्यति; imp. जहातु (जहिहि, जहीहि or जहाहि); pot. जह्यात्; bened. हेयात्; cond. अहास्यत्. Pass. हीयते. Caus. हापयति; 3d præt. अजीहपत्. Desid. जिहासति. Freq. जेहीयते, जाहेति or जाहाति.

ही 'to be ashamed.'

Pres. जिह्रेति (जिहीतः, जिह्रियति); 1st præt. अजिह्रेत्; 2d præt. जहाय or हीयाञ्चकार; 3d præt. अह्रेषीत्; 1st fut. हेता; 2d fut. ह्रेष्यति; imp. जिह्रेतु; pot. जिहीयात्; bened. हीयात्; cond. अह्रेष्यत्. Pass. हीयते. Caus. ह्रेपयति. Desid. जिहीषति. Freq. जेहीयते, जेह्रयीति or जेह्रेति.

Fourth Conjugation.

215. The syllable य, technically termed इयन्, is interposed between the inflective base and inflectional terminations of the conjugational tenses.

a. The terminations of the conjugational tenses are the same in this as in the first conjugation (rules 170, 186, &c).

b. Before य, as has already been seen in the preceding conjugation, a radical vowel is not capable of a Guña substitute, and a consonant is unchanged.

c. The terminations of the first præterite are substituted for those of the third in the Parasmai-pada, and sometimes in the Ātmane-pada, after verbs belonging to the class पुषादि or पुष, &c.; comprehending nearly a third of the whole conjugation.

d. A final च् is changed to ईर्, and a final ओ is rejected, before य. ओ is changed to आ before other terminations.

e. The class of roots called इयमादि or इयम, &c.—all of which, except मद 'to be glad' or 'intoxicated,' end with म—make a medial अ long; and roots which end with र् or व् usually prolong a medial इ, उ, च्, ल्.

f. Any other changes are special. The verbs of this class are somewhat numerous: most of them are to be found in

other conjugations, sometimes in the same, sometimes in different acceptations, when the non-conjugational tenses often adopt different modes of inflexion.

g. The model of the class is दिव (दिवु) 'to play,' 'to shine,' &c., which by the clause *e*, above, becomes दीव in the conjugational tenses.

Present tense, 'I play,' &c.

दीव्यामि	दीव्यावः	दीव्यामः
दीव्यसि	दीव्यथः	दीव्यथ
दीव्यति	दीव्यतः	दीव्यन्ति

First præterite, 'I played,' &c.

अदीव्यम्	अदीव्याव	अदीव्याम
अदीव्यः	अदीव्यतं	अदीव्यत
अदीव्यत्	अदीव्यतां	अदीव्यन्

Imperative, 'May I play,' &c.

दीव्यानि	दीव्याव	दीव्याम
दीव्य	दीव्यतं	दीव्यत
दीव्यतु	दीव्यतां	दीव्यन्तु

Potential, 'I may play,' &c.

दीव्येयं	दीव्येव	दीव्येम
दीव्येः	दीव्येतं	दीव्येत
दीव्येत्	दीव्येतां	दीव्येयुः

There are no peculiarities in the non-conjugational tenses. In the desiderative there are three forms (rule 203, *f*): in the frequentative, rejecting य, the final is changed to उ.

2d præt. दिदेव; 3d præt. अदेवीत् (अदेविष्ठां, अदेविषुः); 1st fut. देविता; 2d fut. देविष्यति; bened. दीव्यात्; cond. अदेविष्यत्. Pass. दीव्यते. Caus. देवयति. Desid. दिदिविषति, दिदेविषति or दिद्यूषति or दुद्यूषति. Freq. देदीव्यते, देदिवीति or देद्योति.

अस (असु) 'to throw.'

This is a verb of the class पुषादि (rule 213, *c*), and subjoins ष् to the final in the third præterite.

Pres. अस्यति; 1st præt. आस्यत्; 2d præt. आस; 3d præt. आस्यत् (आस्यतां, आस्यन्); 1st fut. असिता; 2d fut. असिष्यति; imp. अस्यतु; pot. अस्येत्; bened. अस्यात्; cond. आसिष्यत्. Pass. अस्यते. Caus. आसयति. Desid. असिसिषति.

ई 'to go.'

Pres. ईयते; 1st præt. ऐयत्; 2d præt. अयाचक्रे; 3d præt. ऐष्ट; 1st fut. एता; 2d fut. एष्यते; imp. ईयतां; pot. ईयेत; bened. एषीष्ट; cond. ऐष्यत. Pass. ईयते.

For the derivative forms, see इ, second conjugation.

चृधु 'to increase.'

Pres. चृध्यति; 1st præt. आर्द्धत्; 2d præt. आनर्द्ध; 3d præt. आर्द्धत्; 1st fut. अर्धिता; 2d fut. अर्धिष्यति; imp. चृध्यतु; pot. चृध्येत्; bened. चृध्यात्; cond. आर्धिष्यत्. Pass. चृध्यते. Caus. अर्द्धयति. Desid. अर्दिधिषति or ईर्त्सति.

क्षिप 'to throw' or 'send.'

Pres. क्षिप्यति; 1st præt. अक्षिप्यत्; 2d præt. चिक्षेप; 3d præt. अक्षेप्सीत्; 1st fut. क्षेप्ता; 2d fut. क्षेप्स्यति; imp. क्षिप्यतु; pot. क्षिप्येत्; bened. क्षिप्यात्; cond. अक्षेप्स्यत्. Pass. क्षिप्यते. Caus. क्षेपयति. Desid. चिक्षिप्सति. Freq. चेक्षिप्यते, चेक्षेमि.

जन (जनी) 'to be born.'

This verb is changed to जा before the conjugational tenses.

Pres. जायते; 1st præt. अजायत; 2d præt. जज्ञे; 3d præt. अजनिष्ट; 1st fut. जनिता; 2d fut. जनिष्यते; imp. जायतां; pot. जायेत; bened. जनिषीष्ट; cond. अजनिष्यत.

For the rest, see जन, third conjugation.

जृ (जृष) 'to grow old.'

See rule 215, d. It optionally substitutes ए for the reduplication of the second præterite; takes the terminations of the first præterite for those of the third; and elongates the augment इ in the futures and conditional.

Pres. जीर्यति; 1st præt. अजीर्यत्; 2d præt. जजार (जजरतु; जेरतुः, जजरुः, जेरुः); 3d præt. अजारीत्, अजरत्; 1st fut. जरिता

जरीता; 2d fut. जरिष्यति, जरीष्यति; imp. जीर्येतु; pot. जीर्येत्; bened. जीर्यात्; cond. अजरिष्यत्, अजरीष्यत्. Pass. जीर्येते. Caus. जरयति, जारयति. Desid. जिजरिषति, जिजरीषति, जिजीर्षति. Freq. जेजीर्येते, जाजर्ति.

डी (डीङ्) 'to fly.'

It takes the augment इ (rule 191, b).

Pres. डीयते; 1st præ. अडीयत्; 2d præ. डिड्ये; 3d præ. अडयिष्ट; 1st fut. डयिता; 2d fut. डयिष्यते; imp. डीयतां; pot. डीयेत; bened. डयिषीष्ट; cond. अडयिष्यत्. Pass. डीयते. Caus. डाययति. Desid. डिडयिषते. Freq. डेडीयते, डेडयीति, डेडेति.

It is also a verb of the first conjugation; डयते, अडयत्, डयतां, डयेत्.

णश (णशू) 'to perish.'

It belongs to the class पुषादि, and may in the third præterite change अ to ए. It inserts a nasal before any consonant except a nasal or semivowel, and optionally inserts इ.

Pres. नश्यति; 1st præ. अनश्यत्; 2d præ. ननाश (नेशतुः, नेशुः, नेशिव, नेष्ट); 3d præ. अनशत्, अनेशत्; 1st fut. नंष्टा, नशिता; 2d fut. नंक्ष्यति, नशिष्यति; imp. नश्यतु; pot. नश्येत्; bened. नश्यात्; cond. अनंक्ष्यत् or अनशिष्यत्. Pass. नश्यते. Caus. नाशयति. Desid. निनंक्षति, निनशिषति. Freq. नानश्यते, नानशीति, नानष्टि.

णह 'to bind.'

The final is changed to ध, which undergoes no other change than conversion to द before a soft, and त before a hard consonant, by the rules of Sandhi. It takes both Padas.

Pres. नहति -ते; 1st præ. अनहत् -त; 2d præ. ननाह (ननद्ध or नेहिष, नेहतुः), नेहे; 3d præ. अनात्सीत् (अनाद्धां), अनद्ध (अनत्सातां); 1st fut. नद्धा; 2d fut. नत्स्यति -ते; imp. नहतु -तां; pot. नह्येत्, नह्येत; bened. नह्यात्, नत्सीष्ट; cond. अनत्स्यत् -त. Pass. नह्यते. Caus. नाहयति. Desid. निनत्सति -ते. Freq. नानह्यते, नानहीति, नानद्धि.

तप 'to heat,' 'to perform penance.'

Pres. तप्यते; 1st præ. अतप्यत्; 2d præ. तेपे; 3d præ. अतप्; 1st fut. तप्ता; 2d fut. तप्स्यते; imp. तप्यतां; pot. तप्येत; bened.

F f

तप्सीष्ट; cond. अतप्स्यत. Pass. तप्स्यते. Caus. तापयति. Desid. तितप्सते. Freq. तातप्सते, तातप्सि.

तृप 'to satisfy,' 'to be satisfied.'

As belonging to the class पुषादि, it should take the form of the third präterite which that class requires; and as a verb of the fourth conjugation, it should not insert इ. In both respects, however, it offers optional deviations. It may be conjugated also in the fifth, sixth, and tenth conjugations, to which the different forms should perhaps be restricted: they are always, however, given together in this conjugation.

Pres. तृप्सति; 1st præter. अतृप्सत्; 2d præter. ततर्पे (ततृपतुः, ततर्पिष्य, ततर्पेय, तत्तर्पष्य); 3d præter. अतृपत्, अतर्पीत्, अताप्सीत्, अत्ताप्सीत्; 1st fut. तर्प्सा, त्रप्सा, तर्पिता; 2d fut. तप्स्यति, त्रप्स्यति, तर्पिष्यति; imp. तृप्सतु; pot. तृप्सेत्; bened. तृप्सात्; cond. अतप्स्यत्, अत्रप्स्यत्, अतर्पिष्यत्. Pass. तृप्स्यते. Caus. तर्पयति. Desid. तितर्प्सति, तित्रप्सति, तितर्पिषति. Freq. तरीतृप्सते, तरीतृपीति, तरीतर्प्सि.

हृप, 'to be proud,' is similarly conjugated.

दी 'to decay.'

This root changes its final to आ in the non-conjugational tenses, except in the second præterite.

Pres. दीयते; 1st præter. अदीयत; 2d præter. दिदीये; 3d præter. अदास्त; 1st fut. दाता; 2d fut. दास्यते; imp. दीयतां; pot. दीयेत; bened. दासीष्ट; cond. अदास्यत. Caus. दाययति. Desid. दिदीयते or दिदासते. Freq. देदीयते, देदयीति or देदेति.

So मीङ् 'to injure,' and लीङ् 'to embrace;' but the latter takes two forms in the non-conjugational tenses; as, अलेष्ट, अलास्त; लेता, लाता; लेष्यते, लास्यते; लेषीष्ट, लासीष्ट; and अलेष्यत or अलास्यत.

दीप 'to shine.'

This verb optionally inflects the third person of the third præterite like the same in the passive voice: see प्याय, p. 173.

Pres. दीप्सते; 1st præter. अदीप्सत; 2d præter. दिदीपे; 3d præter. अदीपिष्ट or अदीपि; 1st fut. दीपिता; 2d fut. दीपिष्यते; imp. दीप्सतां;

pot. दीप्येत; bened. दीपिषीष्ट; cond. अदीपिष्यत्. Caus. दीपयति.
Desid. दिदीपिष्यते. Freq. देदीप्यते, देदीपीति or देदीप्ति.

दुह 'to oppress,' 'to injure.'

This optionally substitutes थ or ढ for the final (rule 213, c, 8).

Pres. दुहति; 1st præ. अदुहत्; 2d præ. दुद्रोह; 3d præ. अदुहत्; 1st fut. दोग्धा, द्रोढा, द्रोहिता; 2d fut. द्रोहिष्यति, द्रोक्ष्यति; imp. दुहतु; pot. दुह्येत्; bened. दुह्यात्; cond. अद्रोहिष्यत्, अद्रोक्ष्यत्. Pass. दुह्यते. Caus. द्रोहयति. Desid. दुद्रोहिषति, दुद्रुक्षति. Freq. दोदुह्यते, दोदुहीति, दोद्रोग्धि or दोद्रोढि.

So णिह 'to be kind,' and णुह 'to vomit.'

नृत 'to dance.'

This verb optionally takes the augment इ before स in the non-conjugational tenses.

Pres. नृत्यति; 1st præ. अनृत्यत्; 2d præ. ननर्त्त; 3d præ. अनर्त्तत्; 1st fut. नर्त्तिता; 2d fut. नर्त्तिष्यति or नर्त्स्यति; imp. नृत्यतु; pot. नृत्येत्; bened. नृत्यात्; cond. अनर्त्तिष्यत् or अनर्त्स्यत्. Pass. नृत्यते. Caus. नर्त्तयति. Desid. निनर्त्तिषति or निनृत्सति. Freq. नरीनृत्यते, नरीनृतीति, नरीनर्त्ति.

पद 'to go.'

This forms the third singular of the third præterite in इ. It does not take the augment इ.

Pres. पद्यते; 1st præ. अपद्यत्; 2d præ. पेदे; 3d præ. अपादि (अपत्सातां, अपत्सत); 1st fut. पत्ता; 2d fut. पत्स्यते; imp. पद्यतां; pot. पद्येत; bened. पत्सीष्ट; cond. अपत्स्यत्. Pass. पद्यते. Caus. पादयति. Desid. पित्सते. Freq. पापद्यते, पापदीति or पापत्ति.

पुष 'to nourish.'

This is the first verb of a class which in this conjugation requires the terminations of the first præterite to be substituted for those of the third, when the radical vowel is unchanged (rule 190, l. p. 125).

Pres. पुष्यति; 1st præ. अपुष्यत्; 2d præ. पुपोष (पुपुषतु:);

F f 2

3d præter. अपुषत् (अपुषतां, अपुषन्); 1st fut. पोष्टा; 2d fut. पोष्यति;
imp. पुष्यतु; pot. पुष्येत्; bened. पुष्यात्; cond. अपोष्यत्. Pass. पुष्यते.
Caus. पोषयति. Desid. पुपूषति. Freq. पोपुष्यते, पोपुषीति, पोपोष्टि.

The class पुषादि consists of the following verbs.

अस to throw.

उच to assemble.

चृध to increase.

लुप to be angry.

कुस to embrace.

कृश to become thin.

क्रुध to be angry.

क्लिद to become moist.

क्षिद to let loose.

क्षुध to be hungry.

क्षुभ to be agitated.

गुप to disturb.

गृध to be greedy.

जस to let loose.

डिप to throw.

णभ to hurt.

णश to perish.

तस to toss.

तुभ to hurt.

तुष to be pleased.

तृप to satisfy or be satisfied.

तृष to thirst.

दस to toss.

दुष to become bad.

दुह to oppress or wrong.

धुष to burn.

भृंश }
भंश } to fall.

मस to weigh.

मुस to break.

मुह to be perplexed or foolish.

यस to take pains.

युप to disturb.

रथ to hurt.

रुप to disturb.

रुष to be angry.

लुट to roll on the ground.

लुप to be lost.

लुभ to covet.

वस to fix.

विस to convey.

वुस to cast off.

शुध to be clean or pure.

शुष to become dry.

श्चिष to embrace.

विध to become perfect.

णिह to be kind or bland.

ध्विद to sweat.

दुष to rejoice.

Many of these verbs, however, take other forms also in the third præterite, as belonging originally perhaps to different conjugations; but they are now so blended, that they are usually placed together under this conjugation, however inconsistent with their classification under the head पुषादि; see तृप.

प्री 'to please or be pleased.'

It is a verb also of the first and ninth conjugations.

Pres. प्रीयते; 1st præt. अप्रीयत; 2d præt. पिप्रीये; 3d præt. अप्रेष्ट; 1st fut. प्रेता; 2d fut. प्रेष्यते; imp. प्रीयतां; pot. प्रीयेत; bened. प्रेषीष्ट; cond. अप्रेष्यत. Pass. प्रीयते. Caus. प्राययति or प्रीणयति. Desid. पिप्रीषति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So धी 'to uphold,' पी 'to drink,' री 'to injure,' त्री 'to choose,' &c.

बुध 'to understand.'

This forms the third person singular of the third præterite optionally in इ (see दीप). When the final is changed by the rules of Sandhi before a sibilant, ब becomes भ.

Pres. बुध्यते; 1st præt. अबुध्यत; 2d præt. बुबुधे; 3d præt. अबोधि or अबुद्ध (अभूत्सातां, अभूत्सत); 1st fut. बोद्धा; 2d fut. भोत्स्यते; imp. बुध्यतां; pot. बुध्येत; bened. भूत्सीष्ट; cond. अभोत्स्यत.

For the other forms, see बुध, first conjugation, p. 174.

भंश (भंशु) 'to fall.'

This drops its nasal before य, and in the third præterite.

Pres. भश्यति; 1st præt. अभश्यत्; 2d præt. बभंश; 3d præt. अभशत्; 1st fut. भंशिता; 2d fut. भंशिष्यति; imp. भश्यतु; pot. भश्येत्; bened. भश्यात्; cond. अभंशिष्यत्. Pass. भश्यते.

For the other forms, see संसु, first conjugation, p. 189.

मद 'to be mad,' 'to be delighted,' 'to be intoxicated.'

As belonging to the class श्यमादि, the vowel is made long in the conjugational tenses (rule 215, e).

Pres. माद्यति; 1st præt. अमाद्यत्; 2d præt. ममाद; 3d præt. अमादीत्; 1st fut. मदिता; 2d fut. मदिष्यति; imp. माद्यतु; pot. माद्येत्; bened. मद्यात्; cond. अमदिष्यत्. Pass. मद्यते. Caus. मादयति. Desid. मिमदिषति. Freq. मामद्यते, मामदीति, मामन्ति.

मन 'to know' or 'to respect.'

Pres. मन्यते; 1st præt. अमन्यत; 2d præt. मेने; 3d præt. अमंस्त; 1st fut. मन्ता; 2d fut. मंस्यते; imp. मन्यतां; pot. मन्येत; bened.

मंसीष्ट; cond. अमंस्यत्. Pass. मन्यते. Caus. मानयति. Desid. मिमंसते.
Freq. मामन्यते, मामन्ति.

मिद (त्रिमिदा) 'to be unctuous.'

This verb takes the Guṇa substitute of the vowel in all the persons of the conjugational tenses.

Pres. मेद्यति; 1st præ. अमेद्यत्; 2d præ. मिमेद; 3d præ. अमिदत्; 1st fut. मेदिता; 2d fut. मेदिष्यति; imp. मेद्यतु; pot. मेद्येत्; bened. मिद्यात्; cond. अमेदिष्यत्. Pass. मिद्यते. Caus. मेदयति. Desid. मिमेदिषति or मिमिदिषति. Freq. मेमिद्यते, मेमेत्ति.

मुह 'to be silly,' 'to be bewildered.'

It is conjugated like दुह, &c.

Pres. मुह्यति; 1st præ. अमुह्यत्; 2d præ. मुमोह (मुमोग्ध, मुमोढ or मुमोहिष, मुमुहिव or मुमुह्); 3d præ. अमुहत्; 1st fut. मोग्धा, मोढा or मोहिता; 2d fut. मोह्यति or मोहिष्यति; imp. मुह्यतु; pot. मुह्येत्; bened. मुह्यात्; cond. अमोह्यत् or अमोहिष्यत्. Pass. मुह्यते. Caus. मोहयति. Desid. मुमुहिषति or मुमोहिषति, मुमुह्यति or मुमोह्यति. Freq. मोमुह्यते, मोमुहीति, मोमोग्धि or मोमोढि.

युध 'to fight.'

Pres. युध्यते; 1st præ. अयुध्यत्; 2d præ. युयुधे; 3d præ. अयुद्ध (अयुत्सातां); 1st fut. योद्धा; 2d fut. योत्स्यते; imp. युध्यतां; pot. युध्येत; bened. योत्सीष्ट; cond. अयोत्स्यत्. Pass. युध्यते. Caus. योधयति. Desid. युयुत्सते. Freq. योयुध्यते, योयोत्ति.

युज, 'to engage in devotion,' is similarly conjugated: Pres. युज्यते; 3d præ. अयुक्त; 1st fut. योक्ता, &c.

रञ्ज 'to colour.'

Pres. रज्यते; 1st præ. अरज्यत्; imp. रज्यतां; pot. रज्येत.

The rest as in रञ्ज, Ātmane-pada, of the first conjugation, p. 177.

रथ 'to hurt.'

This verb inserts न in the second præterite, but optionally before the augment इ: it takes इ optionally in the futures

and conditional. In the third präterite it belongs to the class पुषादि.

Pres. रध्यति; 1st præt. अरध्यत्; 2d præt. रन्ध (रन्धतुः, रन्धिष्य or रद्ध, रन्धिव, रेध्व); 3d præt. अरधत् (अरधतां); 1st fut. रधिता or रद्धा; 2d fut. रधिष्यति or रत्स्यति; imp. रध्यतु; pot. रध्येत्; bened. रध्यात्; cond. अरधिष्यत्, अरत्स्यत्. Pass. रध्यते. Caus. राधयति. Desid. रिरधिषति. Freq. रारध्यते, &c.

राध (राधौ) tr. 'to propitiate;' intr. 'to be finished' or 'accomplished.'

Pres. राध्यति; 1st præt. अराध्यत्; 2d præt. रराध; 3d præt. अरात्सीत्; 1st fut. राद्धा; 2d fut. रात्स्यति; imp. राध्यतु; pot. राध्येत्; bened. राध्यात्; cond. अरात्स्यत्. Pass. राध्यते. Caus. राधयति. Desid. रित्सति or रिरात्सति. Freq. राराध्यते, &c.

याध and साध in the same senses are similarly conjugated.

लुभ 'to covet.'

It takes इ optionally in the first future, absolutely in the second.

Pres. लुभ्यति; 1st præt. अलुभ्यत्; 2d præt. लुलोभ; 3d præt. अलुभत्; 1st fut. लोभा, लोभिता; 2d fut. लोभिष्यति; imp. लुभ्यतु; pot. लुभ्येत्; bened. लुभ्यात्; cond. अलोभिष्यत्. Pass. लुभ्यते. Caus. लोभयति. Desid. लुलुप्सति. Freq. लोलुभ्यते, लोलोप्ति.

विद् 'to be,' 'to exist.'

Pres. विद्यते; 1st præt. अविद्यत्; 2d præt. चिविदे; 3d præt. अवेत्त; 1st fut. वेत्ता; 2d fut. वेत्स्यते; imp. विद्यतां; pot. विद्येत; bened. वेत्सीष्ट; cond. अवेत्स्यत्. Pass. विद्यते.

For the rest, see विद् 'to know,' second conjugation.

व्यध (व्यधौ) 'to pierce' or 'injure.'

This changes the semivowel and following ञ् to इ in the conjugational tenses, and also in the benedictive, and before the terminations of the second präterite beginning with vowels.

Pres. विध्यति; 1st præt. अविध्यत्; 2d præt. विव्याध (विविधतुः); 3d præt. अव्यात्सीत्; 1st fut. व्यद्धा; 2d fut. व्यत्स्यति; imp. विध्यतु;

pot. विध्येत्; bened. विध्यात्; cond. अघ्यत्स्यत्. Pass. विध्यते. Caus. व्याधयति. Desid. विध्यत्सति. Freq. वेविध्यते, वाव्यधीति, वाव्यद्भि.

शक 'to be able.'

This is also a root of the fifth conjugation, q. v. According to some, it may take इ.

Pres. शक्यति -ते; 1st præt. अशक्यत् -त; 2d præt. शशाक, शेके; 3d præt. अशकत्, अशकीत्, अशक्त, अशकिष्ट; 1st fut. शक्ता, शकिता; 2d fut. शक्ष्यति -ते, शकिष्यति -ते; imp. शक्यतु, शक्यतां; pot. शक्येत् -त; bened. शक्यात्, शक्षीष्ट, शकिषीष्ट; cond. अशक्ष्यत् -त, अशकिष्यत् -त. Pass. शक्यते. Caus. शाकयति. Desid. शिष्यति -ते. Freq. शाशक्यते, शाशकीति, शाशक्ति.

शम (शमु) 'to be tranquil.'

This is the first of a class of which the vowel is made long in the conjugational tenses.

Pres. शाम्यति; 1st præt. अशाम्यत्; 2d præt. शशाम (शेमतु:); 3d præt. अशमत् or अशमीत्; 1st fut. शमिता, शन्ता; 2d fut. शमिष्यति, शंस्यति; imp. शाम्यतु; pot. शाम्येत्; bened. शम्यात्; cond. अशमिष्यत्, अशंस्यत्. Pass. शाम्यते. Caus. शामयति. Desid. शिशमिषति, शिशंसति. Freq. शाशम्यते, शाशन्ति.

The other roots of this class are,

क्लम to be sad.

भ्रम to wander or whirl.

क्षम to be patient.

श्रम to be weary.

तम to be distressed.

मद to be mad.

दम to tame.

श्चिष 'to embrace,' 'to adhere to.'

In the first sense this verb inserts स before the terminations of the first præterite in the third: in any other it does so optionally. It may also take the *Ātmane-pada* in the third præterite, and इ in the third person singular. In the sense of embracing, आ is usually prefixed.

Pres. श्चिष्यति; 1st præt. अश्चिष्यत्; 2d præt. शिश्चेष; 3d præt. अश्चिष्यत् अश्चिषत् or अश्चिषि (अश्चिष्यातां, अश्चिष्यत, अश्चिष्याः, अश्चिषुः); 1st fut. श्चेष्टा; 2d fut. श्चेक्ष्यति; imp. श्चिष्यतु; pot. श्चिष्येत्; bened.

श्लिष्यात्; cond. अश्लेष्यत्. Pass. श्लिष्यते. Caus. श्लेषयति. Desid. शिश्लिष्यते. Freq. शेश्लिष्यते, शेश्लेषि.

बह 'to bear.'

Pres. सहति; 1st præter. असहत्; 2d præter. ससाह; 3d præter. असहीत्; 1st fut. सहिता or सोढा; 2d fut. सहिष्यति; imp. सहतु; pot. सहेत्; bened. सहात्; cond. असहिष्यत्.

For the rest, see बह, first conjugation.

धिव (धिवु) 'to sew.'

This makes the vowel long in the conjugational tenses, and before य.

Pres. सीव्यति; 1st præter. असीव्यत्; 2d præter. सिषेव; 3d præter. असेवीत्; 1st fut. सेविता; 2d fut. सेविष्यति; imp. सीव्यतु; pot. सीव्येत्; bened. सीव्यात्; cond. असेविष्यत्. Pass. सीव्यते. Caus. सेवयति. Desid. सिसिविषति. Freq. सेषीव्यते, सेषीप्ति.

धिवु, 'to eject saliva,' is similarly conjugated.

धू 'to bear,' as children.

Pres. सूयते; 1st præter. असूयत्; 2d præter. सुषुवे (सुषुविषे); 3d præter. असोष्ट, असविष्ट; 1st fut. सोता, सविता; 2d fut. सोष्यते, सविष्यते; imp. सूयतां; pot. सूयेत्; bened. सोषीष्ट; cond. असोष्यत्, असविष्यत्. Pass. सूयते; 1st fut. साविता; 3d præter. असावि.

For the other forms, see धु first conjugation, and धू second conjugation.

धो 'to destroy.'

Verbs ending in ओ lose it before the य of this conjugation (rule 215, d): in other tenses आ is substituted for the final.

Pres. स्यति; 1st præter. अस्यत्; 2d præter. ससौ (ससतु:); 3d præter. असात् or असासीत्; 1st fut. साता; 2d fut. सास्यति; imp. स्यतु; pot. स्येत्; bened. सेयात्; cond. असास्यत्. Pass. सीयते. Caus. साययति. Desid. सिषासति. Freq. सेषीयते, सासाति or सासेति.

In like manner are conjugated छो 'to cut,' दो 'to cut,' and शो 'to pare.' दो has but one form, अदात्, in the third præterite.

सृज् 'to abandon.'

For the changes of the final, see यज्, first conj., p. 176.

Pres. सृज्यते; 1st præt. असृज्यत; 2d præt. ससृजे (ससृजिषे); 3d præt. असृष्ट (असृक्षातां); 1st fut. सृष्टा; 2d fut. सृष्यते; imp. सृज्यतां; pot. सृज्येत; bened. सृक्षीष्ट; cond. असृष्यत. Caus. सज्जयति -ते. Desid. सिसृक्षते. Freq. सरीसृज्यते, सरीसृजीति, सरिसर्जि.

Fifth Conjugation.

216. In the conjugational tenses the verbs of this class affix the syllable नु to the base.

a. Before those terminations which reject प् the vowel is changed to the Guña letter ओ, which combines with a following vowel, agreeably to the rules of Sandhi. Before the vowel of any other termination उ becomes व when the root ends with a vowel; but उक् if it ends with a consonant, with which न combines. Before the consonant of a termination not containing प्, the उ of नु is unchanged, but it may be dropped before व or म, if it be not preceded by a conjunct consonant.

b. The termination of the second person singular of the imperative हि is dropped after नु attached to a final vowel in the root: if attached to a final radical consonant, हि is retained.

c. The type of the class is पुञ् 'to extract,' as a juice or spirit: of which the conjugational tenses in both forms are the following:

Present tense, 'I extract (the Soma) juice,' &c.

Parasmai-pada.

Ātmane-pada.

सुनोमि	सुनुवः	सुन्वः	सुनुमः	सुन्मः	सुन्वे	सुनुवहे	सुन्वहे	सुनुमहे	सुन्महे
सुनोषि	सुनुथः	सुनुथ	सुनुथ	सुनुथ	सुनुषे	सुन्वाथे	सुनुध्वे		
सुनोति	सुनुतः	सुन्वन्ति	सुनुत	सुनुत	सुनुते	सुन्वाते	सुन्वते		

First præterite, 'I have extracted juice,' &c.

असुनवम्	{ असुनुव	असुनुम	असुन्वि	{ असुनुवहि	असुनुमहि
	{ असुन्व	असुन्म		{ असुन्वहि	असुन्महि
असुनोः	असुनुतं	असुनुत	असुनुथाः	असुन्वाथां	असुनुध्वं
असुनोत्	असुनुतां	असुन्वन्	असुनुत	असुन्वातां	असुन्वत

Imperative, 'May I extract juice,' &c.

सुनवानि	सुनवाव	सुनवाम	सुनवै	सुनवावहै	सुनवामहै
सुनु	सुनुतं	सुनुत	सुनुष्व	सुन्वाथां	सुनुध्वं
सुनोतु	सुनुतां	सुन्वन्तु	सुनुतां	सुन्वातां	सुन्वतां

Potential, 'I may extract juice,' &c.

सुनुयां	सुनुयाव	सुनुयाम	सुन्वीय	सुन्वीवहि	सुन्वीमहि
सुनुयाः	सुनुयातं	सुनुयात	सुन्वीथाः	सुन्वीयाथां	सुन्वीध्वं
सुनुयात्	सुनुयातां	सुनुयुः	सुन्वीत	सुन्वीयातां	सुन्वीरन्

The other tenses are not dissimilar from those of पु of the second conjugation. It takes इ in the third präterite of the Parasmai-pada, and, according to some, optionally in the Atmane-pada also.

2d præt. सुषाव, सुषुवे; 3d præt. असावीत्, असोष्ट, असविष्ट; 1st fut. सोता; 2d fut. सोष्यति -ते; bened. सूयात्, सोषीष्ट; cond. असोष्यत् -त. Pass. सूयते. Caus. सावयति; 3d præt. असूषवत्. Desid. सुसूषति -ते. Freq. सोषूय, सोषवीति, सोषोति.

There are not many verbs in this conjugation. The following are amongst those of most frequent occurrence. A few which have been met with in previous conjugations, are repeated here for the sake of the difference which their inflexions present.

अशू 'to pervade.'

For the effect of the Anubandha ऊ, see p. 106.

Pres. अश्रुते (अश्रुवाते, अश्रुवते); 1st præt. आश्रुत; 2d præt. आनशे (आनशाते, आनशिरे); 3d præt. आष्ट (आष्टातां), आशिष्ट (आशिषातां); 1st fut. अष्टा, अशिता; 2d fut. अश्र्यते, अशिष्यते; imp. अश्रुतां; pot. अश्रुवीत; bened. अशिषीष्ट, अक्षीष्ट; cond. आश्र्यत, आशिष्यत. Pass. अश्र्यते. Caus. आशयति. Desid. अशिशिष्यते.

आप (आप्) 'to obtain.'

For the effect of ल, see p. 106.

Pres. आप्नोति (आप्नुतः, आप्नुवन्ति); 1st præt. आप्नोत्; 2d præt. आप (आपतुः, आपुः); 3d præt. आपत्; 1st fut. आप्ना; 2d fut. आप्स्यति; imp. आप्नोतु (आप्नुहि); pot. आप्नुयात्; bened. आप्यात्;

cond. आप्स्यत्. Pass. आप्यते. Caus. (with प्र prefixed) प्रापयति.
Desid. ईप्सति.

चृध (चृधु) 'to increase.'

Pres. (चृधोति (चृधुतः, चृधुवन्ति); 1st præt. आधोत्; imp. चृधोतुः
pot. चृधुयात्.

For the rest, see चृध, second conjugation.

कृ (कृन्) 'to injure.'

Pres. कृणोति, कृणुते; 1st præt. अकृणोत्, अकृणुत; imp. कृणोतु,
कृणुतां; pot. कृणुयात्, कृण्वीत.

The rest like कृ 'to do:' see eighth conjugation.

कृवि 'to injure.'

This verb and धिवि, 'to go,' drop the semivowel before नु;
and the influence of इ is suspended in the conjugational tenses.

Pres. कृणोति; 1st præt. अकृणोत्; 2d præt. अकृणव; 3d præt.
अकृण्वीत्; 1st fut. कृण्वता; 2d fut. कृण्विष्यति; imp. कृणोतु; pot.
कृणुयात्; bened. कृण्व्यात्; cond. अकृण्विष्यत्. Pass. कृण्व्यते. Caus.
कृण्वयति.

चि (चिन्) 'to collect.'

The palatal becomes optionally the guttural in the reduplicate base, in the second præterite, and desiderative.

Pres. चिनोति, चिनुते; 1st præt. अचिनोत्, अचिनुत; 2d præt.
चिचाय or चिकाय, चिच्ये or चिक्ये; 3d præt. अचैषीत्, अचेष्ट; 1st fut.
चेता; 2d fut. चेष्ट्यति -ते; imp. चिनोतु, चिनुतां; pot. चिनुयात्,
चिन्वीत; bened. चीयात्, चेष्टीष्ट; cond. अचेष्ट्यत् -त. Pass. चीयते.
Caus. चाययति. Desid. चिचीषति or चिकीषति. Freq. चेचीयते,
चेचयीति, चेचेति.

दम्भु 'to deceive.'

The nasal is rejected before नु, and before य. In the second
præterite it is optionally conjugated as if it ended in a single
consonant (rule 188, k).

Pres. दध्नोति (दधुतः); 1st præt. अदध्नोत्; 2d præt. ददम्भ (ददम्भतुः,
देभतु; ददम्भय, देभय; ददम्भव, देभिव); 3d præt. अदम्भीत्; 1st fut.
दम्भिता; 2d fut. दम्भिष्यति; imp. दध्नोतु; pot. दधुयात्; bened.

दभ्यात्; cond. अदम्भिष्यत्. Pass. दभ्यते. Caus. दम्भयति. Desid. दिदम्भिषति, धिप्सति or धीप्सति. Freq. दन्दभ्यते.

धु (धुञ्) 'to shake' or 'tumble.'

Pres. धुनोति, धुनुते; 1st præt. अधुनोत्, अधुनुत; 2d præt. दुधाव, दुधुवे; 3d præt. अधौषीत्, अधोष्ट; 1st fut. धोता; 2d fut. धोष्यति -ते; imp. धुनोतु, धुनुतां; pot. धुनुयात्, धुन्वीत; bened. धूयात्, धोषीष्ट; cond. अधोष्यत् -त. Pass. धूयते. Caus. धूनयति or धावयति. Desid. दुधूषति. Freq. दोधूयते, दोधवीति, दोधोति.

धू (धूञ्) 'to shake' or 'tumble.'

It inserts इ before the usual terminations optionally, except व and म of the second præterite, where it is absolute.

Pres. धूनोति, धूनुते; 1st præt. अधूनोत्, अधूनुत; 2d præt. दुधाव (दुधविष, दुधोष, दुधुविव), दुधुवे; 3d præt. अधावीत्, अधविष्ट or अधोष्ट; 1st fut. धविता, धोता; 2d fut. धविष्यति -ते, धोष्यति -ते; imp. धूनोतु, धूनुतां; pot. धूनुयात्, धून्वीत; bened. धूयात्, धविषीष्ट, धोषीष्ट; cond. अधविष्यत् -त, अधोष्यत् -त.

The other forms are the same as in the preceding.

पृ 'to delight.'

Pres. पृणोति; 1st præt. अपृणोत्; 2d præt. पपार; 3d præt. अपाषीत्; 1st fut. पत्ता; 2d fut. परिष्यति; imp. पृणोतु; pot. पृणुयात्; bened. प्रियात्; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पुपूषति. Freq. पेप्रीयते, पेपरीति, पेपन्ति.

मि (मिञ्) 'to throw.'

This substitutes छा for its final in all the non-conjugational tenses except the second præterite *Ātmane-pada*, and before य.

Pres. मिनोति, मिनुते; 1st præt. अमिनोत्, अमिनुत; 2d præt. ममौ, मिम्ये; 3d præt. अमासीत्, अमास्त; 1st fut. माता; 2d fut. मास्यति -ते; imp. मिनोतु, मिनुतां; pot. मिनुयात्, मिन्वीत; bened. मीयात्, मासिष्ट; cond. अमास्यत् -त. Pass. मीयते. Caus. मापयति. Desid. मित्सति -ते. Freq. मेमीयते, मेमयीति, मेमेति.

राध 'to accomplish,' 'to injure.'

In the second sense it substitutes **ए** for the radical vowel before the vowel terminations and the augment **इ** of the second präterite.

Pres. राधोति; 1st præt. अराधोत्; 2d præt. रराध (रराधतुः, रराधिय, रराधिव or रेधतुः, रेधिय, रेधिव); imp. राधोतु; pot. राधुयात्.

For the rest, see राध, fourth conjugation.

वृ (वृञ्) 'to choose.'

This optionally prolongs the augment **इ**, except before **च** in the second präterite: before the other consonantal terminations of the same it does not take **इ**. It optionally inserts **इ** in the benedictive, and may change its vowel to **ऊ** in that tense, the benedictive, and third präterite, *Ātmane-pada*. In the latter it has different forms.

Pres. वृणोति, वृणुते; 1st præt. अवृणोत्, अवृणुत; 2d præt. ववार (ववरिय, वव्रतुः, वव्रुः or ववरुः, ववृव), ववरे or वव्रे (ववृवहे); 3d præt. अवारीत्, अवरिष्ट, अवरीष्ट, अवृत, अवूर्ष्ट; 1st fut. वरिता, वरीता; 2d fut. वरिष्यति -ते, वरीष्यति -ते; imp. वृणोतु, वृणुतां; pot. वृणुयात्, वृण्वीत; bened. व्रियात् or वूर्य्यात्, वरिषीष्ट, वृषीष्ट, वूषीष्ट; cond. अवरिष्यत् -त, अवरीष्यत् -त. Pass. व्रियते. Caus. वरयति -ते. Desid. विवरिषति -ते, विवरीषति -ते, वुवूर्षति -ते. Freq. वेव्रीयते, वोवूर्य्यते, वर्वरीति, वर्वर्त्ति.

शक (शक्) 'to be able.'

Pres. शक्नोति; 1st præt. अशक्नोत्; imp. शक्नोतु; pot. शक्नुयात्.

For the rest, see शक, fourth conjugation.

स्तृ (स्तृञ्) 'to cover.'

This inserts **इ** optionally, except in the second future and conditional where its insertion is absolute, and may prolong it when inserted.

Pres. स्तृणोति, स्तृणुते; 1st præt. अस्तृणोत्, अस्तृणुत; 2d præt. तस्तार, तस्तरे; 3d præt. अस्तारीत् or अस्तार्षीत्, अस्तरिष्ट, अस्तरीष्ट, अस्तीष्ट or अस्तृत; 1st fut. स्तर्त्ता, स्तरिता, स्तरीता; 2d fut. स्तरिष्यति -ते, स्तरीष्यति -ते; imp. स्तृणोतु, स्तृणुतां; pot. स्तृणुयात्, स्तृण्वीत; bened.

स्तार्यात्, स्तृषीष्ट, स्तरिषीष्ट; cond. अस्तरिष्यत् -त, अस्तरीष्यत् -त. Pass. स्तार्यते. Caus. स्तारयति. Desid. तिस्तरिषति -ते, तिस्तरीषति -ते. Freq. तास्तार्यते, तास्तरीति, तास्तर्त्ति.

Sixth Conjugation.

217. This class is characterised by the insertion, before the terminations of the conjugational tenses, of श, that is, of the short vowel अ, with the effect of precluding the operation of an indicatory य; and the vowel of the root therefore is unchanged either to the Guña or Vṛiddhi element.

a. The terminations of the conjugational tenses undergo the same modifications as in the first conjugation.

b. Verbs ending with vowels change इ ई to इय्, उ ऊ to उव्, ऋ to रिय्, and ॠ to इर्, before the अ of the conjugation.

c. A class of verbs called from the first of them मुचादि insert a nasal before the finals in the conjugational tenses.

d. The class of verbs termed कुटादि extend the prohibition of the Guña or Vṛiddhi change to the non-conjugational tenses, except the first and third persons singular of the second præterite.

e. The type of the conjugation is तुद, 'to inflict pain.' It takes both Padas.

Present, 'I inflict pain,' &c.

तुदामि	तुदावः	तुदामः	तुदे	तुदावहे	तुदामहे
तुदसि	तुदथः	तुदथ	तुदसे	तुदेषे	तुदध्वे
तुदति	तुदतः	तुदन्ति	तुदते	तुदेते	तुदन्ते

First præterite, 'I have inflicted pain,' &c.

अतुदम्	अतुदाव	अतुदाम	अतुदे	अतुदावहि	अतुदामहि
अतुदः	अतुदतं	अतुदत	अतुदथाः	अतुदेषां	अतुदध्वं
अतुदत्	अतुदतां	अतुदन्	अतुदत	अतुदेतां	अतुदन्त

Imperative, 'May I inflict pain,' &c.

तुदानि	तुदाव	तुदाम	तुदै	तुदावहै	तुदामहै
तुद	तुदतं	तुदत	तुदस्व	तुदेषां	तुदध्वं
तुदतु	तुदतां	तुदन्तु	तुदतां	तुदेतां	तुदन्तां

Potential, 'I may inflict pain,' &c.

तुदेयं	तुदेव	तुदेम		तुदेय	तुदेवहि	तुदेमहि
तुदेः	तुदेतं	तुदेत		तुदेथाः	तुदेयाथां	तुदेध्वं
तुदेत्	तुदेतां	तुदेयुः		तुदेत	तुदेयातां	तुदेरन्

The other tenses are,

2d præt. तुतोद, तुतुदे; 3d præt. अतौत्सीत्, अतुत्त (अतुत्सातां, अतुत्सत); 1st fut. तोत्ता; 2d fut. तोत्स्यति -ते; bened. तुद्यात्, तोत्सीष्ट; cond. अतोत्स्यत् -त. Pass. तुद्यते. Caus. तोदयति. Desid. तुतुत्सति -ते. Freq. तोतुद्यते, तोतोत्ति.

इष 'to wish.'

This makes इच्छ, 'to wish,' in the conjugational tenses. It may insert इ in the first future.

Pres. इच्छति; 1st præt. ऐच्छत्; 2d præt. इयेष; 3d præt. ऐषीत्; 1st fut. एषिता or एष्टा; 2d fut. एष्यति; imp. इच्छतु; pot. इच्छेत्; bened. इष्यात्; cond. ऐष्यत्. Pass. इष्यते. Caus. एषयति.

कु (कुङ्) 'to sound,' 'to coo.'

According to some, the vowel is unchanged in the non-conjugational tenses.

Pres. कुवते; 1st præt. अकुवत्; 2d præt. चुकुवे; 3d præt. अकुत्; 1st fut. कुविता, कुता; 2d fut. कुविष्यते, कुष्यते; imp. कुवतां; pot. कुवेत्; bened. कुविषीष्ट, कुषीष्ट; cond. अकुविष्यत्, अकुष्यत्. Pass. कूयते. Caus. कावयति. Desid. चुकूषते. Freq. चोकूयते or कोकूयते.

कुट 'to be crooked.'

This is the first of a class of verbs which retain the vowel unchanged, except before णप्.

Pres. कुटति; 1st præt. अकुटत्; 2d præt. चुकोट (चुकुटिष); 3d præt. अकुटीत्; 1st fut. कुटिता; 2d fut. कुटिष्यति; imp. कुटतु; pot. कुटेत्; bened. कुट्यात्; cond. अकुटिष्यत्. Pass. कुट्यते. Caus. कुटयति. Desid. चुकुटिषति. Freq. चोकूट्यते, चोकोटि.

The class consists of a number of verbs having, with few exceptions, a medial उ: the most useful of them are,

कुच to contract.	जुट to bind.
कुड to be childish.	डिप to throw.
कृड to be thick.	तुट to make a riot.
गुज to sound.	तुड to inflict pain.
गुड to preserve.	तुट to cut.
गुड to make effort.	पुड to abandon.
चुट } to cut.	स्फुट to bud, to expand.
छुट }	स्फुर to throb.
छुर }	

कृष 'to draw furrows,' 'to plough.'

This takes different forms in the third präterite.

Pres. कृषति -ते; 1st præt. अकृषत् -त; 2d præt. चकर्ष, चकृषे; 3d præt. अक्राक्षीत्, अकाक्षीत् or अकृक्षत्, and अकृष्ट or अकृक्षत; 1st fut. कर्षे or क्रष्टा; 2d fut. कर्ष्यति -ते or क्रक्ष्यति -ते; imp. कृषतु, कृषतां; pot. कृषेत् -त; bened. कृष्यात्, कर्षीष्ट or क्रक्षीष्ट; cond. अकर्ष्यत् -त, अक्रक्ष्यत् -त. Pass. कृष्यते. Caus. कर्षयति. Desid. चिकृक्षति. Freq. चरीकृष्यते, चरीकर्षि.

कृ 'to throw.'

Pres. किरति; 1st præt. अकिरत्; 2d præt. चकार (चकरतुः, चकरुः); 3d præt. अकारीत्; 1st fut. करिता or करीता; 2d fut. करिष्यति or करीष्यति; imp. किरतु; pot. किरेत्; bened. कीर्यात्; cond. अकरिष्यत्, अकरीष्यत्. Pass. कीर्यते. Caus. कारयति. Desid. चिकरिषति. Freq. चेकीर्यते, चाकर्त्ति.

गृ 'to swallow.'

This verb optionally substitutes ल for the र which is derived from the radical final, except before य.

Pres. गिरति, गिलति; 1st præt. अगिरत्, अगिलत्; 2d præt. जगार, जगाल; 3d præt. अगारीत्, अगालीत्; 1st fut. गरिता, गरीता, गलिता, गलीता; 2d fut. गरिष्यति, गरीष्यति, गलिष्यति, गलीष्यति; imp. गिरतु, गिलतु; pot. गिरेत्, गिलेत्; bened. गीर्यात्; cond. अगरिष्यत्, अगरीष्यत्, अगलिष्यत्, अगलीष्यत्. Pass. गीर्यते. Caus. गारयति, गालयति. Desid. जिगरिषति, जिगलिषति. Freq. जेगिल्यते, जागर्त्ति.

h h

चृत (चृती) 'to hurt.'

Pres. चृतति; 1st præ. अचृतत्; 2d præ. चचर्त्त; 3d præ. अचर्त्तित्; 1st fut. चर्त्तिता; 2d fut. चर्त्तिष्यति or चर्त्सति; imp. चृततु; pot. चृतेत्; bened. चृत्यात्; cond. अचर्त्तिष्यत्, अचर्त्स्यत्. Pass. चृत्यते. Caus. चर्त्तयति. Desid. चिचर्त्तिषति or चिचृत्सति. Freq. चिचृत्यते, चिचर्त्ति.

शु 'to praise.'

This root takes इ (rule 191, b; see also यु &c. in the second conjugation).

Pres. नुवति; 1st præ. अनुवत्; 2d præ. नुनाव; 3d præ. अनावीत्, अनुवीत्; 1st fut. नविता, नुविता; 2d fut. नविष्यति, नुविष्यति; imp. नुवतु; pot. नुवेत्; bened. नूयात्; cond. अनविष्यत्, अनुविष्यत्. Pass. नूयते. Caus. नावयति. Desid. नुनूषति. Freq. नोनूयते, नोनोति.

शू, 'to praise,' is similarly conjugated; so is कू 'to sound.'

तृप 'to satisfy.'

Pres. तृपति; 1st præ. अतृपत्; 3d præ. अतर्पीत्; imp. तृपतु; pot. तृपेत्.

For the rest, see तृप, fourth conjugation.

ध्रुव 'to be firm.'

Pres. ध्रुवति; 1st præ. अध्रुवत्; 2d præ. दुध्रोव; 3d præ. अध्रुवीत्; 1st fut. ध्रुविता; 2d fut. ध्रुविष्यति; imp. ध्रुवतु; pot. ध्रुवेत्; bened. ध्रुव्यात्; cond. अध्रुविष्यत्. Pass. ध्रुव्यते. Caus. ध्रुवयति. Desid. दुध्रुविषति. Freq. दोध्रुव्यते, दोध्रुवीति.

पृ (पृङ्) 'to extend.'

Pres. प्रियते; 1st præ. अप्रियत्; 2d præ. पप्रे; 3d præ. अपृत (अपृषातां); 1st fut. पर्त्ता; 2d fut. परिष्यते; imp. प्रियतां; pot. प्रियेत; bened. पृषीष्ट; cond. अपरिष्यत्. Pass. प्रियते. Caus. पारयति. Desid. पुपृषति. Freq. पेप्रीयते, पापर्त्ति.

The verb is commonly used with वि and आङ् prefixed; व्याप्रियते 'he conducts business.'

प्रच्छ 'to ask.'

This verb changes र to च्च in the conjugational tenses. The final छ becomes ष before a consonant (rule 213).

Pres. पृच्छति; 1st præt. अपृच्छत्; 2d præt. पप्रच्छ; 3d præt. अप्राक्षीत्; 1st fut. प्रष्टा; 2d fut. प्रक्ष्यति; imp. पृच्छतु; pot. पृच्छेत्; bened. पृक्ष्यात्; cond. अप्रक्ष्यत्. Pass. पृक्ष्यते. Caus. प्रक्ष्यति -ते. Desid. पिप्रक्षति. Freq. परीपृक्ष्यते, पाप्रष्टि.

भस्ज 'to fry.'

This verb also substitutes the vowel चृ for the semivowel in the conjugational tenses, and optionally in the non-conjugational tenses, when it becomes the Guṇa अर्. It also converts the penultimate consonant to ज throughout: see षस्ज, first conjugation. A final ज becomes ष before a consonant. It takes both Padas.

Pres. भृज्जति -ते; 1st præt. अभृज्जत् -त; 2d præt. बभर्ज्ज, बभज्ज, बभर्ज्ज, बभज्जे; 3d præt. अभर्क्षीत्, अभ्राक्षीत्, अभर्ष्ट, अभ्राष्ट; 1st fut. भर्ष्टा, भष्टा; 2d fut. भर्क्ष्यति -ते, भर्क्ष्यति -ते; imp. भृज्जतु, भृज्जतां; pot. भृज्जेत् -त; bened. भृज्ज्यात्, भर्क्षीष्ट, भर्क्षीष्ट; cond. अभर्क्ष्यत् -त, अभर्क्ष्यत् -त. Pass. भृज्ज्यते. Caus. भर्जयति. Desid. बिभर्क्षति -ते, बिभर्क्षति -ते. Freq. बरीभृज्ज्यते, बाभर्ष्टि.

लस्ज, 'to be ashamed,' becomes in like manner लज्ज (लज्जति, लज्जते).

मस्ज 'to be immersed in water,' 'to sink,' 'to drown.'

This also converts the sibilant to ज. In the non-conjugational tenses it inserts a nasal before the conjunct final, and one ज is rejected (rule 34, a).

Pres. मज्जति; 1st præt. अमज्जत्; 2d præt. ममंक्त (ममंकथ, ममज्जिथ); 3d præt. अमांक्षीत् (अमांक्तां); 1st fut. मंक्ता; 2d fut. मंक्ष्यति; imp. मज्जतु; pot. मज्जेत्; bened. मज्ज्यात्; cond. अमंक्ष्यत्. Pass. मज्ज्यते. Caus. मज्जयति. Desid. मिमंक्षति. Freq. मामंक्ष्यते. मामंक्ति.

मुच (मुचू) 'to liberate' or 'loose.'

The class of which this verb is the first, inserts a nasal in the conjugational tenses (rule 217, c).

Pres. मुञ्चति- ते; 1st præt. अमुञ्चत् -त; 2d præt. मुमोच, मुमुचे; 3d præt अमुचत्, अमुक्त; 1st fut. मोक्ता; 2d fut. मोक्ष्यति -ते; imp.

मुञ्चतु, मुञ्चतां; pot. मुञ्चेत्, मुञ्चेत; bened. मुच्यात्, मोक्षीष्ट; cond. अमोक्ष्यत् -त. Pass. मुच्यते. Caus. मोचयति. Desid. मुमुक्षति -ते. Freq. मोमुच्यते, मोमोक्ति.

The other verbs of this class are,

कृत (कृन्तति) to cut.	लुप (लुम्पति -ते) to cut.
खिद (खिन्दति) to hurt.	विद (विन्दति -ते) to find.
पिण (पिंशति) to be organised.	षिच (सिञ्चति -ते) to sprinkle.
लिप (लिम्पति -ते) to smear.	

Of these, the three last have an Anubandha लृ, and therefore make one form only in the third præterite, Parasmai-pada : लिप and षिच have two forms in the Ātmane-pada, अलिपत or अलिप्त, असिचत or असिक्त; कृत and खिद take इ, कर्त्तिता, खेदिता, &c.

मृ (मृङ्) 'to die.'

This verb follows the Parasmai-pada in the second præterite, futures, and conditional. In the desiderative, उ is substituted for चृ.

Pres. म्रियते; 1st præt. अम्रियत्; 2d præt. ममार (मम्रतुः, ममर्ये, मम्रिव); 3d præt. अमृत; 1st fut. मर्त्ता; 2d fut. मरिष्यति; imp. म्रियतां; pot. म्रियेत; bened. मृषीष्ट; cond. अमरिष्यत्. Pass. म्रियते. Caus. मारयति. Desid. मुमूर्षति. Freq. मेम्रीयते, मामर्त्ति.

व्यच 'to deceive.'

This substitutes इ for the semivowel in the conjugational tenses, and in the second præterite; and before य.

Pres. विचति; 1st præt. अविचत्; 2d præt. विव्याच (विविचतुः); 3d præt. अव्यचीत् or अव्याचीत्; 1st fut. व्यचिता; 2d fut. व्यचिष्यति; imp. विचतु; pot. विचेत्; bened. विद्यात्; cond. अव्यचिष्यत्. Pass. विच्यते. Caus. व्याचयति. Desid. विव्यचिषति. Freq. वेविच्यते, वाव्यचीति, वाव्यक्ति.

व्रश्च (व्रश्चू) 'to cut.'

This substitutes the vowel for the semivowel in the conjugational tenses, and before य. In the non-conjugational tenses it optionally inserts इ; and when it does not, the final च is rejected.

Pres. वृश्चति; 1st præt. अवृश्चत्; 2d præt. वव्रश्च (वव्रश्चिष, वव्रष्ट);

3d præt. अत्रश्चीत्, अत्राक्षीत्; 1st fut. व्रश्चिता, व्रष्टा; 2d fut. व्रश्चिष्यति, व्रक्ष्यति; imp. वृश्चतु; pot. वृश्चेत्; bened. वृक्ष्यात्; cond. अत्रश्चिष्यत्, अत्रक्ष्यत्. Pass. वृक्ष्यते. Caus. व्रश्चयति. Desid. विव्रश्चिषति or विव्रक्षति. Freq. वरीवृक्ष्यते, वरीवृश्चीति, वरीव्रष्टि.

सृज 'to let go,' 'to abandon,' 'to create.'

Pres. सृजति; 1st præt. असृजत्; 2d præt. ससर्ज; 3d præt. असाक्षीत्; 1st fut. सष्टा; 2d fut. सक्ष्यति; imp. सृजतु; pot. सृजेत्; bened. सृज्यात्; cond. अस्रक्ष्यत्. Pass. सृज्यते.

For the rest, see सृज, fourth conjugation.

स्पृश 'to touch.'

This optionally substitutes the Guṇa syllable or the semi-vowel only in the third præterite, futures, and conditional.

Pres. स्पृशति; 1st præt. अस्पृशत्; 2d præt. पस्पृशे (पस्पृशतु:); 3d præt. अस्माक्षीत्, अस्माक्षीत् or अस्पृक्षत्; 1st fut. स्पृष्टा, स्पृष्टा; 2d fut. स्पृक्ष्यति, स्पृक्ष्यति; imp. स्पृशतु; pot. स्पृशेत्; bened. स्पृश्यात्; cond. अस्पृक्ष्यत् or अस्पृक्ष्यत्. Pass. स्पृश्यते. Caus. स्पर्शयति. Desid. पिस्पृक्षति or पिस्पृक्षति. Freq. परीस्पृश्यते, परीस्पृष्टि.

Seventh Conjugation.

218. The characteristic peculiarity of this conjugation is the insertion before the radical final of न्, before the terminations which contain an indicative प्, and न् before the rest.

a. All the verbs of this class, which are not many, end in consonants; and the union of them with the initial consonants of the terminations takes place according to the rules of Sandhi. धि is substituted for हि in the imperative. The single consonants of the first præterite are rejected after a consonant (rule 213).

b. A verb containing a penultimate nasal compounded with its final, rejects it in favour of the conjugational sign before the conjugational tenses.

c. The type of the conjugation is रुध 'to hinder' or 'obstruct:' it takes both Padas.

d. After an aspirated consonant the त and थ of an inflexional termination become ध (rule 186): न preceded by र is changed to ण (rule 18).

Present, 'I obstruct,' &c.

रुणध्मि	रुंध्वः	रुंध्मः	रुन्धे	रुध्वहे	रुंध्वहे
रुणत्सि	रुंडः	रुंड	रुंत्से	रुन्धाथे	रुंड्वे
रुणद्धि	रुंडः	रुन्धन्ति	रुंडे	रुन्धाते	रुन्धते

First präterite, 'I obstructed,' &c.

अरुणधं	अरुंध्व	अरुंध्म	अरुन्धि	अरुंध्वहि	अरुंध्वहि
अरुणात् -द्	अरुंडं	अरुंड	अरुंडाः	अरुन्धाथां	अरुंड्वं
अरुणः					
अरुणात् -द्	अरुंडां	अरुन्धन्	अरुंड	अरुन्धातां	अरुन्धत

Imperative, 'May I obstruct,' &c.

रुणधानि	रुणधाव	रुणधाम	रुणधै	रुणधावहै	रुणधामहै
रुंद्धि	रुंडं	रुंड	रुंस्व	रुन्धाथां	रुंड्वं
रुण्डु	रुंडां	रुंधन्तु	रुंडां	रुन्धातां	रुन्धतां

Potential, 'I may obstruct,' &c.

रुन्ध्यां	रुन्ध्याव	रुन्ध्याम	रुन्धीय	रुन्धीवहि	रुन्धीमहि
रुन्ध्याः	रुन्ध्यातं	रुन्ध्यात	रुन्धीथाः	रुन्धीयाथां	रुन्धीध्वं
रुन्ध्यात्	रुन्ध्यातां	रुन्ध्युः	रुन्धीत	रुन्धीयातां	रुन्धीरन्

The rest are,

2d præter. रुरोध, रुरुधे; 3d præter. अरुधत् or अरौत्सीत्, अरुद्ध (अरुत्सातां, अरुत्सत); 1st fut. रोद्धा; 2d fut. रोत्स्यति -ते; bened. रुध्यात्, रुत्सीष्ट; cond. अरोत्स्यत् -त. Pass. रुध्यते. Caus. रोधयति. Desid. रुरुत्सति -ते. Freq. रोरुध्यते, रोरोद्धि.

अञ्ज (अञ्जू) 'to become manifest.'

Notwithstanding the Anubandha ऊ, the augment इ is inserted in the third præterite. This and the two following reject the nasal penultimate (rule 218, b).

Pres. अजन्ति (अंक्तः, अजन्ति); 1st præter. अजन्क्; 2d præter. अजन्ञ 3d præter. अजन्नीत्; 1st fut. अंक्ता, अजन्तिता; 2d fut. अंक्ष्यति, अजन्तिष्यति imp. अजन्तु (अङ्धि, अजन्जानि); pot. अंज्यात्; bened. अज्यात्; cond. अंक्ष्यत्, अजन्तिष्यत्. Pass. अज्यते. Caus. अज्जयति. Desid. अज्जिजिषति

इन्ध (इन्धी) 'to shine.'

Pres. इंडे (इंसे); 1st præt. ऐंड; 2d præt. इन्धाच्चक्रे; 3d præt. ऐन्धिष्ट; 1st fut. इन्धिता; 2d fut. इन्धिष्यते; imp. इंडां; pot. इन्धीत; bened. इन्धिषीष्ट; cond. ऐन्धिष्यत्. Pass. इध्यते. Caus. इन्धयति. Desid. इन्धिधिषते.

उन्द (उन्दी) 'to wet.'

Pres. उनत्ति (उनः, उन्दन्ति); 1st præt. औनत्; 2d præt. उन्दाच्चकार; 3d præt. औन्दीत्; 1st fut. उन्दिता; 2d fut. उन्दिष्यति; imp. उनत्तु; pot. उंद्यात्; bened. उद्यात्; cond. औन्दिष्यत्. Pass. उद्यते. Caus. उन्दयति. Desid. उन्दिदिषति.

छृद (छृदिर्) 'to play,' 'to shine.'

The augment इ is optionally inserted before स in any of the non-conjugational tenses.

Pres. छृणत्ति, छृन्ते; 1st præt. अछृणत्, अछृण; 2d præt. चछर्दे, चछृदे (चछृदिषे or चछृत्से); 3d præt. अछृदत्, अछर्हीत्, अछृदत्, अछर्हिष्ट; 1st fut. छर्दिता; 2d fut. छर्दिष्यति -ते or छर्त्यति -ते; imp. छृणन्तु, छृन्तां; pot. छृन्द्यात्, छृन्दीत; bened. छृद्यात्, छर्हिषीष्ट, छृत्सीष्ट; cond. अछर्हिष्यत् -त, अछृत्स्यत् -त. Pass. छृद्यते. Caus. छर्दयति. Desid. चिछर्दिषति -ते, चिछृत्सति -ते. Freq. चरीछृद्यते, चर्छरीति, चर्छर्हि.

तृह 'to injure.'

This verb inserts इ before the conjugational sign before the terminations beginning with consonants which reject प्. For the changes of ह, see rule 213, c, 8.

Pres. तृणेढि (तृणेष्णि, तृणेष्णि, तृण्डः, तृहन्ति, तृहः); 1st præt. अतृणेष्ट (अतृण्डां); 2d præt. ततर्ह; 3d præt. अतर्हीत्; 1st fut. तर्हिता; 2d fut. तर्हिष्यति; imp. तृणेढु (तृण्डां, तृहन्तु); pot. तृन्त्यात्; bened. तृन्त्यात्; cond. अतर्हिष्यत्. Pass. तृह्यते. Caus. तर्हयति. Desid. ततर्हिषति. Freq. तरीतृह्यते, तर्तर्हि.

भिद भिदिर्) 'to break,' 'to divide.'

Pres. भिनत्ति, भिन्ते; 1st præt. अभिनत्, अभिन्न; 2d præt. बिभेद, बिभिदे; 3d præt. अभिदत् or अभैत्सीत्, अभिन्न; 1st fut. भेत्ता; 2d fut. भेत्स्यति -ते; imp. भिनत्तु, भिन्तां; pot. भिन्त्यात्, भिन्दीत;

bened. भिद्यात्, भित्सीष्ट; cond. अभेत्स्यत् -त. Pass. भिद्यते. Caus. भेदयति. Desid. बिभित्सति -ते. Freq. बेभिद्यते, बेभेत्ति.

There are several other verbs in this conjugation similarly inflected; as,

क्षुद (क्षुदिर्) 'to send:': क्षुणक्ति, क्षुंक्ते, क्षोक्ता, अक्षुदत् or अक्षौत्सीत्, अक्षुत्त.

छिद (छिदिर्) 'to cut:': छिनक्ति, छिंक्ते, छेक्ता, अछिदत् or अछैत्सीत्, अछिन्त.

युज (युजिर्) 'to join,' 'to unite:': युनक्ति, युंक्ते, योक्ता, अयुजत् or अयौक्षीत्, अयुक्त.

रिच (रिचिर्) 'to purge:': रिणक्ति, रिंक्ते, रेक्ता, अरिचत् or अरैक्षीत्, अरिक्त.

विच (विचिर्) 'to separate:': विनक्ति, विंक्ते, वेक्ता, अविचत् or अवैक्षीत्, अविक्त.

भञ्ज 'to break.'

See rule 218, b.

Pres. भनक्ति; 1st præ. अभनक्; 2d præ. बभञ्ज; 3d præ. अभान्क्षीत्; 1st fut. भंक्ता; 2d fut. भंक्ष्यति; imp. भनक्तु; pot. भंज्यात्; bened. भज्यात्; cond. अभंक्ष्यत्. Pass. भज्यते. Caus. भञ्जयति. Desid. बिभंक्षति. Freq. बंभज्यते, बंभंक्ति.

भुज 'to eat,' 'to enjoy,' 'to cherish.'

Pres. भुनक्ति, भुंक्ते; 1st præ. अभुनक्, अभुंक्त; 2d præ. बुभोज, बुभुजे; 3d præ. अभौक्षीत्, अभुक्त; 1st fut. भोक्ता; 2d fut. भोक्ष्यति -ते; imp. भुनक्तु, भुंक्तां; pot. भुंज्यात्, भुञ्जीत; bened. भुज्यात्, भुक्षीष्ट; cond. अभोक्ष्यत् -त. Pass. भुज्यते. Caus. भोजयति. Desid. बुभुक्षति -ते. Freq. बोभुज्यते, बोभोक्ति.

विज (ओविजी) 'to fear,' 'to tremble.'

This verb does not change its radical vowel when इ is inserted.

Pres. विनक्ति; 1st præ. अविनक्; 2d præ. विवेज (विविजिष); 3d præ. अविजीत्; 1st fut. विजिता; 2d fut. विजिष्यति; imp. विनक्तु; pot. विंज्यात्; bened. विज्यात्; cond. अविजिष्यत्. Pass. विज्यते. Caus. वेजयति. Desid. विविजिषति. Freq. वेविज्यते, वेवेक्ति.

शिश (शिशू) 'to distinguish.'

Pres. शिनष्टि; 1st præter. अशिनत्; 2d præter. शिशेष (शिशेषिष्य); 3d præter. अशिशत्; 1st fut. शेष्टा; 2d fut. शेष्ट्यति; imp. शिनष्टु (शिशिष्ठ or शिशिष्टि, शिनष्टानि); pot. शिष्यात्; bened. शिष्यात्; cond. अशेष्ट्यत्. Pass. शिष्यते. Caus. शेष्टयति. Desid. शिशिष्यति. Freq. शेष्टिष्यते, शेष्टिष्टि.

पिष (पिषू), 'to grind,' is similarly conjugated.

हिस (हिसि) 'to injure' or 'kill.'

The nasal which the verb derives from the Anubandha is replaced by the conjugational sign in the conjugational tenses.

Pres. हिनस्ति; 1st præter. अहिनत् (अहिंस्ताम्, अहिनः or अहिनत्, अहिनसम्); 2d præter. जिहिंस; 3d præter. अहिंसीत्; 1st fut. हिंसिता; 2d fut. हिंसिष्यति; imp. हिनस्तु; pot. हिंस्यात्; bened. हिंस्यात्; cond. अहिंसिष्यत्. Pass. हिंस्यते. Caus. हिंसयति. Desid. जिहिंसिषति. Freq. जेहिंस्यते, जेहिंस्ति.

Eighth Conjugation.

219. In this conjugation उ is subjoined to the root, which before a termination containing an indicatory प् becomes ओ.

a. Before a termination beginning with व or म the augment उ may be rejected (see rule 216, a).

b. हि in the imperative is rejected.

c. In the third præterite of the Ātmane-pada the sibilant of स्त, स्याम्, may be rejected, when a radical final consonant is dropped.

d. There are but few verbs in this conjugation, and with one exception, that of कृ, they all end in nasals; being therefore exactly analogous to verbs of the fifth conjugation, which insert नु.

e. Such verbs as have a penultimate short vowel, other than अ, change it optionally to its Guṇa equivalent in the conjugational tenses.

The type of the conjugation is तन 'to stretch,' which takes both Padas.

Present, 'I stretch,' &c.

तनोमि	तनुवः तन्वः	तनुमः तन्मः	तन्वे	तनुवहे नन्वहे	तनुमहे तन्महे
तनोषि	तनुषः	तनुष	तनुषे	तन्वाषे	तनुध्वे
तनोति	तनुतः	तन्वन्ति	तनुते	तन्वाते	तन्वते

First præterite, 'I stretched,' &c.

अतनवम्	{ अतनुव अतन्व	{ अतनुम अतन्म	अतन्वि	{ अतनुवहि अतन्वहि	{ अतनुमहि अतन्महि
अतनोः	अतनुतं	अतनुत	अतनुथाः	अतन्वाथां	अतनुध्वं
अतनोत्	अतनुतां	अतन्वन्	अतनुत	अतन्वातां	अतन्वत

Imperative, 'May I stretch,' &c.

तनवानि	तनवाव	तनवाम	तनवै	तनवावहै	तनवामहै
तनु	तनुतं	तनुत	तनुध्व	तन्वाथां	तनुध्वं
तनोतु	तनुतां	तन्वन्तु	तनुतां	तन्वातां	तन्वतां

Potential, 'I may stretch,' &c.

तनुयां	तनुयाव	तनुयाम	तन्वीय	तन्वीवहि	तन्वीमहि
तनुयाः	तनुयातं	तनुयात	तन्वीथाः	तन्वीयाथां	तन्वीध्वं
तनुयात्	तनुयातां	तनुयुः	तन्वीत	तन्वीयातां	तन्वीरन्

The other tenses are,

2d præt. तनान, तेने; 3d præt. अतनीत् or अतानीत्, अतत or अतनिष्ट; 1st fut. तनिता; 2d fut. तनिष्यति -ते; bened. तन्यात्, तनिषीष्ट; cond. अतनिष्यत् -त. Pass. तन्यते or तायते. Caus. तानयति. Desid. तितनिषति -ते, तितांसति -ते, तितंसति -ते Freq. तन्तन्यते, तन्तनीति, तन्तन्ति.

The remaining verbs of this class, which, except कृ, end in a nasal, are the following: they all may take both Padas.

चृण 'to go:' अर्णोति, अर्णुते or चृणोति, चृणुते, अर्णिता, आर्णीत्, आर्त्त or आर्णिष्ट.

क्षण 'to kill or hurt:' it does not elongate the vowel in the third præterite: क्षणोति, क्षणुते, क्षणिता, अक्षणीत्, अक्षत or अक्षणिष्ट.

क्षिण 'to kill or hurt:' क्षिणोति or क्षेणोति, क्षिणुते or क्षेणुते. क्षेणिता, अक्षेणीत्, अक्षित or अक्षेणिष्ट.

घृण 'to shine:' घर्णोति, घर्णुते or घृणोति, घृणुते, घृणिता, घर्णिता. अघर्णीत्, अघर्त or अघर्णिष्ट.

तृण 'to eat grass:' तृणोति or तृणोति, तृणुते or तृणुते, तृणिता, अतर्णीत्, अतर्ते or अतर्णिष्ट.

मन 'to understand:' मनुते, मनिता, अमत or अमनिष्ट.

वन 'to ask:' वनोति, वनुते, वनिता, अवनीत् or अवानीत्, अवत or अवनिष्ट.

वण, 'to give,' optionally rejects the final, and makes the vowel long before य; it does the same before the त and यास् of the third präterite: सनोति, सनुते, सनिता, सन्यात् or सायात्, असनीत् or असानीत्, असात or असनिष्ट (असाथाः or असनिष्ठाः).

कृ 'to do.'

In the conjugational tenses the radical vowel substitutes, as usual, the Guña letter before the conjugational sign in the inflexions which have an indicative प्; but before the rest it substitutes उर्. It rejects the conjugational sign before च, म, and य. It takes both Padas.

Pres. करोति (कुरुतः, कुर्वन्ति, कुर्वः कुर्मः), कुरुते (कुर्वीते, कुर्वते); 1st præter. अकरोत् (अकुरुतां, अकरवम्), अकुरुत (अकुर्वीतां, अकुर्वत); 2d præter. चकार (चक्रतुः, चकर्थे, चक्र, चकार or चकर, चकृव), चक्रे (चकृषे); 3d præter. अकार्षीत् (अकार्षां, अकार्षुः), अकृत (अकृषातां, अकृषत, अकृषाः, अकृषायां, अकृष्टं, अकृषि); 1st fut. कर्त्ता; 2d fut. करिष्यति -ते; imp. करोतु (कुरु, करवाणि, करवाव), कुरुतां (कुर्वीतां, कुर्वतां); pot. कुर्यात्, कुर्वीत; bened. क्रियात्, कृषीष्ट; cond. अकरिष्यत् -त. Pass. क्रियते; 3d præter. अकारि. Caus. कारयति -ते; 3d præter. अचीकरत् -त. Desid. चिकीर्षति -ते. Freq. चेक्रीयते, चर्करीति, चरिकरीति or चरीकरीति, चर्कन्ति, चरिकन्ति or चरीकन्ति.

Ninth Conjugation.

220. The verbs of this class subjoin ना to the root before terminations beginning with consonants which reject प्; नी before the other terminations beginning with a consonant; and न् before those which begin with a vowel.

a. The terminations undergo no change.

b. Verbs ending in consonants substitute ज्ञान for the conjugational sign and the termination हि, in the imperative.

c. A class of verbs called षादि from पू 'to purify,' ending in vowels, make them short in the conjugational tenses. Some others make the vowel short only before the terminations of the second präterite not requiring Guṇa.

The model of the class is क्री 'to buy,' which takes both Padas. The न of the conjugational augment becomes ण (rule 18).

Present, 'I buy,' &c.

क्रीणामि	क्रीणीवः	क्रीणीमः	क्रीणे	क्रीणीवहे	क्रीणीमहे
क्रीणासि	क्रीणीथः	क्रीणीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
क्रीणाति	क्रीणीतः	क्रीणन्ति	क्रीणीते	क्रीणाते	क्रीणते

First präterite, 'I bought,' &c.

अक्रीणां	अक्रीणीव	अक्रीणीम	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
अक्रीणाः	अक्रीणीतं	अक्रीणीत	अक्रीणीथाः	अक्रीणाथां	अक्रीणीध्वं
अक्रीणात्	अक्रीणीतां	अक्रीणन्	अक्रीणीत	अक्रीणातां	अक्रीणत

Imperative, 'May I buy,' &c.

क्रीणानि	क्रीणाव	क्रीणाम	क्रीणै	क्रीणावहै	क्रीणामहै
क्रीणीहि	क्रीणीतं	क्रीणीत	क्रीणीध्व	क्रीणाथां	क्रीणीध्वं
क्रीणातु	क्रीणीतां	क्रीणन्तु	क्रीणीतां	क्रीणातां	क्रीणतां

Potential, 'I may buy,' &c.

क्रीणीयां	क्रीणीयाव	क्रीणीयाम	क्रीणीय	क्रीणीवहि	क्रीणीमहि
क्रीणीयाः	क्रीणीयातं	क्रीणीयात	क्रीणीथाः	क्रीणीयाथां	क्रीणीध्वं
क्रीणीयात्	क्रीणीयातां	क्रीणीयुः	क्रीणीत	क्रीणीयातां	क्रीणीरन्

The other tenses are,

2d præter. चिक्राय (चिक्रियतुः, चिक्रियिष्य or चिक्रेथ), चिक्रिये; 3d præter. अक्रीषीत्, अक्रेष्ट; 1st fut. क्रेता; 2d fut. क्रेष्यति -ते; bened. क्रीयात्, क्रेषीष्ट; cond. अक्रेष्यत् -त. Pass. क्रीयते. Caus. क्रापयति. Desid. चिक्रीषति -ते. Freq. चेक्रीयते, चेक्रीयीति, चेक्रेति.

So ग्रीञ् 'to desire,' and मीञ् 'to injure' or 'kill:' the latter in the non-conjugational tenses substitutes च्वा for the final: see मि, fifth conjugation.

अश 'to eat.'

Pres. अश्नाति; 1st præter. अश्नात्; 2d præter. अश; 3d præter.

आशीत्; 1st fut. अशिता; 2d fut. अशिष्यति; imp. अश्नातु; pot. अश्नीयात्; bened. अश्यात्; cond. आशिष्यत्.

For the rest, see अश, fifth conjugation.

चू 'to go.'

As belonging to the class षादि, the vowel is short in the conjugational tenses.

Pres. चूणाति; 1st præ. आर्णात्; 2d præ. अराञ्चकार; 3d præ. आरीत्; 1st fut. अरिता, अरीता; 2d fut. अरिष्यति, अरीष्यति; imp. चूणातु; pot. चूणीयात्; bened. ईर्यात्; cond. आरिष्यत्.

See चू of the first conjugation.

क्लिश (क्लिशु) 'to be distressed.'

Pres. क्लिशाति; 1st præ. अक्लिशात्; 2d præ. चिक्लेश; 3d præ. अक्लेशीत् or अक्लिषत्; 1st fut. क्लेशिता, क्लेशा; 2d fut. क्लेशिष्यति, क्लेष्यति; imp. क्लिशातु; pot. क्लिशीयात्; bened. क्लिष्यात्; cond. अक्लेशिष्यत्, अक्लेष्यत्. Pass. क्लिश्यते. Caus. क्लेशयति. Desid. चिक्लेशिषति, चिक्लिषति, चिक्लिषति. Freq. चेक्लिश्यते, चेक्लेशि.

क्षुभ 'to be agitated.'

Pres. क्षुभाति; 1st præ. अक्षुभात्; 2d præ. चुक्षोभ; 3d præ. अक्षोभीत्; 1st fut. क्षोभिता; 2d fut. क्षोभिष्यति; imp. क्षुभातु (क्षुभाण); pot. क्षुभीयात्; bened. क्षुभ्यात्; cond. अक्षोभिष्यत्. Pass. क्षुभ्यते. Caus. क्षोभयति. Desid. चुक्षुभिषति. Freq. चोक्षुभ्यते, चोक्षोभि.

ग्रन्थ 'to arrange in order.'

This rejects the radical nasal in favour of the conjugational sign; also before य, and optionally before the terminations of the second præterite, when before those which do not require the change of a radical vowel, ए may be substituted for अ.

Pres. ग्रथ्नाति; 1st præ. अग्रथ्नात्; 2d præ. जग्रन्थ, जग्राथ (जग्रन्थतुः, ग्रेथतुः); 3d præ. अग्रन्थीत्; 1st fut. ग्रन्थिता; 2d fut. ग्रन्थिष्यति; imp. ग्रथ्नातु; pot. ग्रथ्नीयात्; bened. ग्रथ्यात्; cond. अग्रन्थिष्यत्. Pass. ग्रथ्यते. Caus. ग्रन्थयति. Desid. जिग्रन्थिषति. Freq. जाग्रथ्यते, जंग्रन्थीति, जंग्रंद्भि.

Other verbs are similarly inflected; as, कुन्थ 'to suffer pain:'

कुण्णाति, कुण्णिता, चुकुण्ण or चुकोण, कुण्णात्. — मण्ण 'to churn ;' मण्णाति, मण्णिता, ममण्ण or ममाण (ममण्णतुः, मेणतुः), मण्णात्. — अण्ण 'to loosen :' अण्णाति, अण्णिता, शअण्ण or शआण (शअण्णतुः, शेणतुः), अण्णात्, &c.

ग्रह 'to take.'

This substitutes ञ् for the semivowel in the conjugational tenses. It makes the augment इ long in every tense except the second präterite.

Pres. गृह्णाति, गृह्णीते ; 1st præ. अगृह्णात्, अगृह्णीत ; 2d præ. जग्राह (जगृहतुः, जग्रहिय, जगृहिव) ; 3d præ. अग्रहीत्, अग्रहीष्ट ; 1st fut. ग्रहीता ; 2d fut. ग्रहीष्यति -ते ; imp. गृह्णातु (गृहाण), गृह्णीतां ; pot. गृह्णीयात्, गृह्णीत ; bened. गृह्णात्, ग्रहीषीष्ट ; cond. अग्रहीष्यत् -त. Pass. गृह्यते. Caus. ग्राहयति -ते. Desid. जिघृक्षति -ते. Freq. जरीगृह्यते, जाग्रहीति, जाग्रदि.

ज्ञा 'to know.'

This becomes जा before the conjugational terminations.

Pres. जानाति, जानीते ; 1st præ. अजानात्, अजानीत ; 2d præ. जज्ञौ, जज्ञे ; 3d præ. अज्ञासीत्, अज्ञास्त ; 1st fut. ज्ञाता ; 2d fut. ज्ञास्यति -ते ; imp. जानातु, जानीतां ; pot. जानीयात्, जानीत ; bened. ज्ञेयात्, ज्ञायात्, ज्ञासीष्ट ; cond. अज्ञास्यत् -त. Pass. ज्ञायते. Caus. ज्ञापयति. Desid. जिज्ञासति -ते. Freq. जाज्ञायते, जाज्ञेति or जाज्ञाति.

ज्या 'to become old.'

The semivowel is changed to इ in the conjugational tenses, and to ई before य.

Pres. जिनाति ; 1st præ. अजिनात् ; 2d præ. जिज्यौ ; 3d præ. अज्यासीत् ; 1st fut. ज्याता ; 2d fut. ज्यास्यति ; imp. जिनातु ; pot. जिनीयात् ; bened. जीयात् ; cond. अज्यास्यत्. Pass. जायते, जीयते. Caus. ज्यापयति. Freq. जेजीयते, ज्याज्याति.

धु (धुञ्), धू (धूञ्), 'to tremble.'

As the verb with the long final vowel shortens this in the conjugational tenses, there is no difference in the inflexions : in the other tenses the difference is that of the insertion or omission of इ, except in the third präterite Parasmai-pada, where it is inserted in both verbs.

Pres. धुनाति, धुनीते ; 1st præt. अधुनात्, अधुनीत ; 2d præt. दुधाव, दुधुवे ; 3d præt. अधावीत्, अधविष्ट or अधोष्ट ; 1st fut. धोता, धविता ; 2d fut. धोष्यति -ते, धविष्यति -ते ; imp. धुनातु, धुनीतां ; pot. धुनीयात्, धुनीत ; bened. धूयात्, धोषीष्ट, धविषीष्ट ; cond. अधोष्यत् -त, अधविष्यत् -त.

For the rest, see धु and धू, fifth conjugation.

पुष 'to nourish.'

In this conjugation it takes इ.

Pres. पुष्णाति ; 1st præt. अपुष्णात् ; 2d præt. पुपोष ; 3d præt. अपोषीत् ; 1st fut. पोषिता ; 2d fut. पोषिष्यति ; imp. पुष्णातु ; pot. पुष्णीयात् ; bened. पुष्यात् ; cond. अपोषिष्यत्.

The rest as पुष, fourth conjugation.

पू 'to purify.'

This is the first verb of a class ending in long vowels, of which the final is made short before the conjugational sign.

Pres. पुनाति, पुनीते ; 1st præt. अपुनात्, अपुनीत ; 2d præt. पुपाव, पुपुवे ; 3d præt. अपावीत्, अपविष्ट ; 1st fut. पविता ; 2d fut. पविष्यति -ते ; imp. पुनातु, पुनीतां ; pot. पुनीयात्, पुनीत ; bened. पूयात्, पविषीष्ट ; cond. अपविष्यत् -त. Pass. पूयते. Caus. पावयति. Desid. पुपूषति -ते or पिपविषति -ते. Freq. पोपूयते, पोपोति.

The following verbs belong to the class ञ्वादि :

गृ 'to go ;' as above.

कृ 'to injure : ' कृणाति, कृणीते, करिता, करीता, अकारीत्, अकरिष्ट, कीर्य्यात्.

गृ 'to sound : ' गृणाति, गरिता, गरीता, अगारीत्, गीर्य्यात्.

जृ 'to decay : ' जृणाति, जरिता, जरीता, अजारीत्, जीर्य्यात्.

दृ 'to tear : ' दृणाति, दरिता, दरीता, अदारीत्, दीर्य्यात्.

धू 'to shake ;' as above.

पृ 'to fill : ' पृणाति, परिता, परीता, अपारीत्, पूर्य्यात्.

भृ 'to threaten : ' भृणाति, भरिता, भरीता, अभारीत्, भीर्य्यात्.

भ्री 'to support : ' भ्रिणाति, भ्रेता, अभ्रैषीत्.

मृ 'to injure : ' मृणाति, मरिता, मरीता, अमारीत्, मीर्य्यात्.

री 'to roar : ' रिणाति, रेता, अरैषीत्.

ली 'to cling to : ' लिनाति, लेता, अलैषीत्.

लू 'to cut : ' लुनाति, लुनीते, लविता, अलावीत्, अलविष्ट.

वृ 'to choose : ' see वृ below.

व्री 'to choose : ' व्रिणाति, व्रेता, अव्रैषीत्.

वृी 'to support : ' व्रूनाति, व्रेता, अव्रूषीत्.

शृ 'to injure : ' see below.

स्तृ 'to spread : ' see below.

प्री (प्रीञ्) 'to please,' 'to desire.'

This and several other verbs of the class ending in long vowels do not make them short, as not belonging to the class ष्वादि.

Pres. प्रीणाति, प्रीणीते; 1st præ. अप्रीणात्, अप्रीणीत; 2d præ. पिप्राय, पिप्रिये; 3d præ. अप्रैषीत्, अप्रेष्ट; 1st fut. प्रेता; 2d fut. प्रेष्यति -ते; imp. प्रीणातु, प्रीणीतां; pot. प्रीणीयात्, प्रीणीत; bened. प्रीयात्, प्रेषीष्ट; cond. अप्रेष्यत् -त. Pass. प्रीयते. Caus. प्रीणयति. Desid. पिप्रीषति -ते. Freq. पेप्रीयते, पेप्रयीति, पेप्रेति.

So कू 'to sound,' कूणाति, कूणीते, &c.; and श्री 'to cook,' श्रीणाति, श्रीणीते. भी 'to cook,' and व्री 'to choose,' are optionally long or short; भीणाति, भिणाति; व्रीणाति, व्रिणाति.

बन्ध 'to bind.'

This drops its nasal in the conjugational tenses, and before य.

Pres. बध्नाति; 1st præ. अबध्नात्; 2d præ. बबन्ध (बबन्धिथ or बबन्ध); 3d præ. अभान्सीत् (अबन्धां, अभान्सु:); 1st fut. बन्धा; 2d fut. भन्स्यति; imp. बध्नातु; pot. बध्नीयात्; bened. बध्यात्; cond. अभन्स्यत्. Pass. बध्यते. Caus. बन्धयति. Desid. बिभन्सति. Freq. बाबध्यते, बाबन्धीति, बाबन्धि.

मी 'to kill' or 'injure.'

This verb, like मि in the fifth conjugation, is inflected as if it ended in ञ् in the non-conjugational tenses, except before the terminations of the second præterite beginning with vowels and before य.

Pres. मीनाति, मीनीते; 1st præ. अमीनात्, अमीनीत; 2d præ. ममौ or ममाय (मिम्यतु:, ममिथ or ममाथ); 3d præ. अमासीत्, अमास्त

1st fut. माता; 2d fut. मास्यति -ते; imp. मीनातु, मीनीतां; pot. मीनीयात्, मीनीत; bened. मीयात्; cond. अमास्यत् -त.

For the rest, see मि, fifth conjugation.

यु 'to join.'

Pres. युनाति, युनीते; 1st præ. अयुनात्, अयुनीत; imp. युनातु, युनीतां; pot. युनीयात्, युनीत.

For the rest, see यु, second conjugation.

वृ (वृञ्) 'to choose.'

Pres. वृणाति, वृणीते; 1st præ. अवृणात्, अवृणीत; imp. वृणातु, वृणीतां; pot. वृणीयात्, वृणीत.

For the rest, see वृ of the fifth conjugation. वृ (वृङ्) and वृ (वृञ्), verbs having the same meaning, are similarly conjugated: the first is of course restricted to the *Ātmane-pada*.

शृ 'to hurt.'

It is one of the class *प्वादि*.

Pres. शृणाति; 1st præ. अशृणात्; 2d præ. शशार (शशरतु: or शश्रतु:); 3d præ. अशारीत्; 1st fut. शरिता, शरीता; 2d fut. शरिष्यति, शरीष्यति; imp. शृणातु; pot. शृणीयात्; bened. शीर्य्यात्; cond. अशरिष्यत्, अशरीष्यत्. Pass. शीर्य्यते. Caus. शारयति. Desid. शिशरिषति, शिशरीषति, शिशीर्षति. Freq. शेशीर्य्यते, शाशर्त्ति.

षि (षिञ्) 'to bind.'

Pres. सिनाति, सिनीते; 1st præ. असिनात्, असिनीत; 2d præ. सिषाय, सिष्ये; 3d præ. असैषीत्, असेष्ट; 1st fut. सेता; 2d fut. सेष्यति -ते; imp. सिनातु, सिनीतां; pot. सिनीयात्, सिनीत; bened. सीयात्, सेपीष्ट; cond. असेष्यत् -त. Pass. सीयते. Caus. साययति. Desid. सिसीषति -ते. Freq. सेषीयते, सेषयीति, सेषेति.

स्कु (स्कुञ्) 'to leap,' 'to cover.'

Pres. स्कुनाति, स्कुनीते; 1st præ. अस्कुनात्, अस्कुनीत; 2d præ. चुस्काव, चुस्कुवे; 3d præ. अस्कौषीत्, अस्कोष्ट; 1st fut. स्कोता; 2d fut. स्कोष्यति -ते; imp. स्कुनातु, स्कुनीतां; pot. स्कुनीयात्, स्कुनीत; bened.

k k

स्कूयात्, स्कोषीष्ट; cond. अस्कोष्यत् -त्. Pass. स्कूयते. Caus. स्कावयति. Desid. चुस्कूपति -ते. Freq. चोस्कूयते, चोस्कोति.

It is also a verb of the fifth conjugation.

स्तम्भ (स्तम्भु) 'to stop.'

This rejects its nasal before the conjugational sign, and before य.

Pres. स्तम्भाति; 1st præ. अस्तम्भात्; 2d præ. तस्तम्भ; 3d præ. अस्तम्भत् or अस्तम्भीत्; 1st fut. स्तम्भिता; 2d fut. स्तम्भिष्यति; imp. स्तम्भातु; pot. स्तम्भीयात्; bened. स्तम्भ्यात्; cond. अस्तम्भिष्यत्. Pass. स्तम्भ्यते. Caus. स्तम्भयति. Desid. तिस्तम्भिषति. Freq. तास्तम्भ्यते, तास्तम्भीति, तास्तंभि.

It is also a verb of the fifth conjugation, स्तम्भोति, &c. In the same manner are inflected स्तुम्भु, स्कम्भु, and स्कुम्भु, having the same meaning.

स्तृ (स्तृञ्) 'to cover.'

Pres. स्तृणाति, स्तृणीते; 1st præ. अस्तृणात्, अस्तृणीत; 2d præ. तस्तार, तस्तरे; 3d præ. अस्तारीत्, अस्तरिष्ट, अस्तरीष्ट or अस्तीष्ट; 1st fut. स्तरिता, स्तरीता; 2d fut. स्तरिष्यति -ते, स्तरीष्यति -ते; imp. स्तृणातु, स्तृणीतां; pot. स्तृणीयात्, स्तृणीत; bened. स्तीर्यात्, स्तरिषीष्ट or स्तीर्षीष्ट; cond. अस्तरिष्यत् -त्. Pass. स्तीर्यते. Caus. स्तारयति. Desid. तिस्तरिषति -ते, तिस्तरीषति -ते, तिस्तीर्षति -ते. Freq. तेस्तीर्यते, तास्तर्त्ति.

Tenth Conjugation.

221. Verbs of this conjugation take for their conjugational sign इ, technically termed णिच्; and they extend the insertion to all the tenses except the benedictive, Parasmai-pada. इ is converted to ए, and ए becomes अय्, before a vowel. The indicative ण of the sign requires the substitution of आ for a radical medial अ, and of the Guṇa equivalent for any other short medial vowel.

a. Before the terminations of the conjugational tenses all verbs of this class insert शप्, that is, अ; whilst as they all take the augment इ in the two futures and conditional, there is in all these tenses a vowel, before which the conjugational sign इ becomes ए, and then अय्.

b. In these modifications of the base, verbs of the tenth class are analogous to the causal mode of verbs ; and this analogy extends to other particulars, such as the insertion of certain augments, as ष, य, न, &c., before the conjugational sign.

c. The analogy to the causal mode is still more evident in the identity of the construction of the third præterite. It is formed with the terminations of the first præterite, preceded by च (rule 190, *e.* p. 123), and with a reduplication of the root, agreeably to the rules already given for the causal (rule 202, *e* to *l.* p. 136, &c.).

d. Although not peculiar to the causal, an analogy is also presented to it in common with derivative forms in the second præterite, which in this class is formed with the auxiliary verbs (rule 189. p. 121).

e. Verbs having a medial च do not make it long when they are said to belong to the class मित्, that is, have an indicative म; and च or any other radical short vowel is unchanged in the class कथादि, the verbs of which are said to have an indicative final च.

f. Verbs of this conjugation, with the conjugational sign attached, are considered to be polysyllabic, and therefore do not take the frequentative mode ; nor can they be considered as having a causal mode, since it is the same with their own, and it is only necessary to substitute a causal for an active signification to the same inflexions.

g. All verbs signifying ‘to speak’ or ‘to kill’ may be conjugated in the tenth, as well as in the class to which they belong, as may a variety of other verbs ; and most of the verbs which belong to this conjugation may be inflected also in the first. The number of verbs is therefore somewhat indefinite ; but from the uniformity which prevails amongst them, not only in the employment of the conjugational sign, but in the formation of the second and third præterites, and the insertion of the augment इ in the other tenses, they may

be regarded as offering fewer difficulties than the verbs of any other conjugation.

The verb which is given as the type of the conjugation is चुर 'to steal,' which admits of both Padas.

Present, 'I steal,' &c.

चोरयामि	चोरयावः	चोरयामः	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथः	चोरयथ	चोरयसे	चोरयेथे	चोरयध्वे
चोरयति	चोरयतः	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

First præterite, 'I stole,' &c.

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयाम
अचोरयः	अचोरयतं	अचोरयत	अचोरयथाः	अचोरयेथां	अचोरयध्वं
अचोरयत्	अचोरयतां	अचोरयन्	अचोरयत	अचोरयेतां	अचोरयन्त

Second præterite (in both Padas), 'I have stolen,' &c.

चोरयामास	चोरयामासिव	चोरयामासिम
चोरयामासिथ	चोरयामासथुः	चोरयामास
चोरयामास	चोरयामासतुः	चोरयामासुः
or चोरयाम्भूव, चोरयाञ्चकार or चोरयाञ्चक्रे, &c.		

Third præterite, 'I had stolen,' &c.

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुराम
अचूचुरः	अचूचुरतं	अचूचुरत	अचूचुरथाः	अचूचुरेथां	अचूचुरध्वं
अचूचुरत्	अचूचुरतां	अचूचुरन्	अचूचुरत	अचूचुरेतां	अचूचुरन्त

First future, 'I shall steal,' &c.

चोरयितास्मि	चोरयितास्वः	चोरयितास्मः	चोरयिताहे	चोरयितास्वहे	चोरयिताः
चोरयितासि	चोरयितास्थः	चोरयितास्थ	चोरयितासे	चोरयितासाथे	चोरयिताः
चोरयिता	चोरयितारौ	चोरयितारः	चोरयिता	चोरयितारौ	चोरयिताः

Second future, 'I will or shall steal,' &c.

चोरयिष्यामि	चोरयिष्यावः	चोरयिष्यामः	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्ये
चोरयिष्यसि	चोरयिष्यथः	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतः	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Imperative, 'Let me steal,' &c.

तेरयानि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चौरयामहै
तेरय	चोरयतं	चोरयत	चोरयस्व	चोरयेथां	चोरयध्वं
तेरयतु	चोरयतां	चोरयन्तु	चोरयतां	चोरयेतां	चोरयन्तां

Potential, 'I may steal,' &c.

तेरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
तेरयेः	चोरयेतं	चोरयेत	चोरयेथाः	चोरयेयाथां	चोरयेध्वं
तेरयेत्	चोरयेतां	चोरयेयुः	चोरयेत	चोरयेयातां	चोरयेरन्

Benedictive, 'I pray I may steal,' &c.

तेर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	चोरयिषीवहि	चोरयिषीमहि
तेर्याः	चोर्यास्तं	चोर्यास्त	चोरयिषीष्टाः	चोरयिषीयास्थां	चोरयिषीध्वं
तेर्यात्	चोर्यास्तां	चोर्यासुः	चोरयिषीष्ट	चोरयिषीयास्तां	चोरयिषीरन्

Conditional, 'I will steal, if,' &c.

चोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	अचोरयिष्यावहि	अचोरयिष्यामहि
चोरयिष्यः	अचोरयिष्यतं	अचोरयिष्यत	अचोरयिष्यथाः	अचोरयिष्येथां	अचोरयिष्यध्वं
चोरयिष्यत्	अचोरयिष्यतां	अचोरयिष्यन्	अचोरयिष्यत	अचोरयिष्येतां	अचोरयिष्यन्त

The remaining forms are,

Pass. चुर्यते; 3d præt. अचोरि. Caus. चोरयति. Desid. चुचोरयिषति.

अट् 'to disrespect.'

This substitutes इ for the radical vowel in the reduplication of the third præterite.

Pres. अट्टयति; 1st præt. आट्टयत्; 2d præt. अट्टयामास; 3d præt. आट्टितत्; 1st fut. अट्टयिता; 2d fut. अट्टयिष्यति; imp. अट्टयतु; pot. अट्टयेत्; bened. अट्टयात्; cond. आट्टयिष्यत्. Pass. अट्टयते. Desid. अट्टिट्टयिषति.

अर्ह 'to hurt,' 'to pain.'

Pres. अर्हयति; 1st præt. आर्हयत्; 2d præt. अर्हयाञ्चकार; 3d præt. आर्हिदत्; 1st fut. अर्हयिता; 2d fut. अर्हयिष्यति; imp. अर्हयतु; pot. अर्हयेत्; bened. अर्हयात्; cond. आर्हयिष्यत्. Pass. अर्हयते. Desid. अर्हिदयिषति.

इल 'to send.'

Pres. एलयति; 1st præt. ऐलयत्; 2d præt. एलयामास; 3d præt. ऐलिलत्; 1st fut. एलयिता; 2d fut. एलयिष्यति; imp. एलयतु; pot. एलयेत्; bened. एल्यात्; cond. ऐलयिष्यत्. Pass. इल्यते. Desid. एलिलयिषति.

कण 'to wink,' 'to close.'

This and most other verbs make the medial अ long throughout (rule 221). They have the vowel optionally short in the third præterite; when the reduplicated vowel is इ, changeable to ई (rule 202, j. p. 137).

Pres. काणयति; 1st præt. अकाणयत्; 2d præt. काणयामास; 3d præt. अचकाणत् or अचीकणत्; 1st fut. काणयिता; 2d fut. काणयिष्यति; imp. काणयतु; pot. काणयेत्; bened. काण्यात्; cond. अकाणिष्यत्. Pass. कण्यते. Desid. चिकाणयिषति.

कथ 'to speak.'

This is the first of a class rejecting a final अ, and the radical vowel therefore is unchanged: it is optionally changed to इ in the reduplication of the third præterite.

Pres. कथयति; 1st præt. अकथयत्; 2d præt. कथयामास; 3d præt. अचकथत् or अचीकथत्; 1st fut. कथयिता; 2d fut. कथयिष्यति; imp. कथयतु; pot. कथयेत्; bened. कथ्यात्; cond. अकथयिष्यत्. Pass. कथ्यते. Desid. चिकथयिषति.

Other verbs of this class are,

कल 'to count:' कलयति, अचकलत्.

कुट 'to contract:' कुटयति, अचुकुटत्.

कुह 'to astonish:' कुहयति, अचुकुहत्.

गुण 'to count:' गणयति. But this optionally inserts इ in the third præterite: अजगणत् or अजीगणत्.

गद 'to speak:' गदयति, अजगदत्.

गुण 'to advise:' गुणयति, अजुगुणत्.

गृह 'to take:' गृहयते, अजगृहत.

ध्वन 'to sound:' ध्वनयति, अदध्वनत्.

पट 'to tie:' पटयति, अपपटत्.

पद 'to go:' पदयति, अपपदत्.

पश 'to tie : ' पशयति, अपपशत्.

पुट 'to contract : ' पुटयति, अपुपुटत्.

मृग 'to seek : ' मृगयते, अममृगत.

रच 'to make : ' रचयति, अररचत्.

रह 'to leave : ' रहयति, अररहत्. It also makes अरीरहत्.

वट 'to surround : ' वटयति, अववटत्.

वर 'to choose : ' वरयति, अववरत्.

शठ 'to speak ill : ' शठयति, अशशठत्.

अथ 'to be weak : ' अथयति, अशअथत्.

स्तन 'to sound : ' स्तनयति, अतस्तनत्.

स्पृह 'to envy : ' स्पृहयति, अपस्पृहत्.

स्वर 'to sound : ' स्वरयति, असस्वरत्.

कुमार 'to play,' as a child.

Pres. कुमारयति; 1st præt. अकुमारयत्; 2d præt. कुमारयामास; 3d præt. अचुकुमारत्; 1st fut. कुमारयिता; 2d fut. कुमारयिष्यति; imp. कुमारयतु; pot. कुमारयेत्; bened. कुमार्यात्; cond. अकुमारयिष्यत्.

कृप 'to be feeble.'

Pres. कृपयति; 1st præt. अकृपयत्; 2d præt. कृपयाम्भूव; 3d præt. अचीकृपत्; 1st fut. कृपयिता; 2d fut. कृपयिष्यति; imp. कृपयतु; pot. कृपयेत्; bened. कृप्यात्; cond. अकृपयिष्यत्. Pass. कृप्यते. Desid. चिकृपयिषति.

कृष 'to be able.'

This substitutes कल्प in its inflexions: see the same root in the first conjugation, p. 158.

Pres. कल्पयति; 1st præt. अकल्पयत्; 2d præt. कल्पयामास; 3d præt. अचिकल्पत्; 1st fut. कल्पयिता; 2d fut. कल्पयिष्यति; imp. कल्पयतु; pot. कल्पयेत्; bened. कल्पात्; cond. अकल्पयिष्यत्.

कृत 'to sound' or 'utter,' 'to celebrate.'

This substitutes ईर for the radical penultimate in all the tenses except the third præterite, where it is optional.

Pres. कीर्त्तयति; 1st præt. अकीर्त्तयत्; 2d præt. कीर्त्तयामास; 3d præt. अचीकृतत् or अचिकीर्त्तत्; 1st fut. कीर्त्तयिता; 2d fut

कीर्त्तयिष्यति; imp. कीर्त्तयतु; pot. कीर्त्तयेत्; bened. कीर्त्त्यात्; cond. अकीर्त्तयिष्यत्. Pass. कीर्त्त्यते. Desid. चिकीर्त्तयिषति.

घुष 'to proclaim.'

Pres. घोषयति; 1st præ. अघोषयत्; 2d præ. घोषयाञ्चकार; 3d præ. अजघुषत्; 1st fut. घोषयिता; 2d fut. घोषयिष्यति; imp. घोषयतु; pot. घोषयेत्; bened. घोष्यात्; cond. अघोषयिष्यत्. Pass. घुष्यते. Desid. जुघोषयिषति.

चि (चिप्) 'to collect.'

This verb optionally substitutes आ for its vowel, when it also substitutes प for य. As belonging to the class मित्, it makes the vowel short, so that आ becomes अ.

Pres. चपयति -ते, चययति -ते; 1st præ. अचपयत् -त, अचययत् -त; 2d præ. चपयाञ्चकार, चपयाञ्चक्रे; 3d præ. अचीचपत् -त, अचीचयत् -त; 1st fut. चपयिता, चययिता; 2d fut. चपयिष्यति -ते, चययिष्यति -ते; imp. चपयतु -तां, चययतु -तां; pot. चपयेत् -त, चययेत् -त; bened. चप्प्यात् or चय्यात्, चपयिषीष्ट, चययिषीष्ट; cond. अचपयिष्यत् -त, अचययिष्यत् -त.

See चि, fifth conjugation.

चित (चिति) 'to think.'

Pres. चिन्तयति; 1st præ. अचिन्तयत्; 2d præ. चिन्तयामास; 3d præ. अचिचिन्तत्; 1st fut. चिन्तयिता; 2d fut. चिन्तयिष्यति; imp. चिन्तयतु; pot. चिन्तयेत्; bened. चिन्त्यात्; cond. अचिन्तयिष्यत्. Pass. चिन्त्यते. Desid. चिचिन्तयिषति.

ज्ञप 'to know,' 'to make known.'

This verb is one of those said to have an indicative म.

Pres. ज्ञपयति; 1st præ. अज्ञपयत्; 2d præ. ज्ञपयाञ्चकार; 3d præ. अजज्ञपत् or अजीज्ञपत्; 1st fut. ज्ञपयिता; 2d fut. ज्ञपयिष्यति; imp. ज्ञपयतु; pot. ज्ञपयेत्; bened. ज्ञप्प्यात्; cond. अज्ञपयिष्यत्. Pass. ज्ञप्यते. Desid. जिज्ञपयिषति.

The other verbs of the class मित् in this conjugation are,

चप 'to pound:' चपयति, अचचपत्, अचीचपत्.

चह 'to pound:' चहयति, अचचहत् or चचीचहत्.

चि; as above.

यम 'to feed : ' यमयति, अययत्, अयीयत्.
बल 'to live : ' बलयति, अबबलत्, अबीबलत्.

पीड 'to give pain.'

This makes the radical vowel optionally short in the third präterite, when the vowel of the reduplication is made long.

Pres. पीडयति; 1st præt. अपीडयत्; 2d præt. पीडयाञ्चकार; 3d præt. अपीपिडत् or अपिपीडत्.

The same applies to the following verbs :

जीव 'to live : ' जीवयति, अजिजीवत् or अजीजिवत्.
दीप 'to shine : ' दीपयति, अदिदीपत् or अदीदिपत्.
भाष 'to speak : ' भाषयति, अबिभाषत् or अबीभषत्.
भास 'to shine : ' भासयति, अबिभासत् or अबीभसत्.
भास 'to shine : ' भासयति, अबिभासत् or अबीभसत्.
मील 'to close : ' मीलयति, अमिमीलत् or अमीमिलत्.

पृथ 'to throw.'

A penultimate च्च् may remain unchanged in the third präterite.

Pres. पार्थयति; 1st præt. अपार्थयत्; 2d præt. पार्थयामास; 3d præt. अपीपृथत् or अपपर्थत्; 1st fut. पार्थयिता; &c.

पृ 'to fill.'

Pres. पारयति; 1st præt. अपारयत्; 2d præt. पारयामास; 3d præt. अपीपरत्; 1st fut. पारयिता; 2d fut. पारयिष्यति; imp. पारयतु; pot. पारयेत्; bened. पार्यात्; cond. अपारयिष्यत्.

So पृ, third conjugation. पार, 'to cross over,' is given in similar forms, except in the third präterite, which is अपपारत्.

प्रथ 'to declare.'

This and some other verbs do not substitute इ for the radical vowel in the reduplicate syllable of the third präterite.

Pres. प्राथयति; 1st præt. अप्राथयत्; 2d præt. प्राथयाञ्चकार; 3d præt. अपप्रथत्; 1st fut. प्राथयिता; imp. प्राथयतु; &c.

The other verbs that come under this example are,

दृ 'to tear:' दारयति, अददरत्.

त्वर 'to hasten:' त्वारयति, अतत्वरत्.

मद 'to trample:' मादयति, अममदत्.

स्पर्श 'to touch:' स्पर्शयति, अपस्पर्शत्.

स्मृ 'to remember:' स्मारयति, असस्मरत्.

स्तृ 'to spread:' स्तारयति, अतस्तरत्.

चेष्ट 'to make effort,' and वेष्ट 'to surround,' have two forms: अचचेष्टत् or अचिचेष्टत्, अववेष्टत् or अविवेष्टत्.

प्री 'to please.'

This verb optionally prefixes न to the sign of the conjugation.

Pres. प्रीणयति -ते, प्राययति -ते; 1st præ. अप्रीणयत् -त, अप्राययत् -त; 2d præ. प्रीणयामास, प्राययामास; 3d præ. अपीप्रिणत् -त, अपीप्रयत् -त; 1st fut. प्रीणयिता, प्राययिता; 2d fut. प्रीणयिष्यति -ते, प्राययिष्यति -ते; imp. प्रीणयतु -तां, प्राययतु -तां; pot. प्रीणयेत् -त, प्राययेत् -त; bened. प्रायात्, प्रीणयिषीष्ट, प्राययिषीष्ट; cond. अप्रीणयिष्यत् -त, अप्राययिष्यत् -त.

For the rest, see प्री of the ninth conjugation. So also धू, 'to shake,' makes धूनयति or धावयति, &c.

मत्त (मत्ति) 'to advise.'

Pres. मन्त्रयति -ते; 1st præ. अमन्त्रयत् -त; 2d præ. मन्त्रयामास; 3d præ. अमिमन्त्रत् -त; 1st fut. मन्त्रयिता; 2d fut. मन्त्रयिष्यति -ते; imp. मन्त्रयतु -तां; pot. मन्त्रयेत् -त; bened. मंत्र्यात्, मन्त्रयिषीष्ट; cond. अमन्त्रयिष्यत् -त. Pass. मंत्र्यते. Desid. मिमन्त्रयिषति -ते.

So कुट्टि 'to speak falsely,' तत्ति 'to support,' as a family, and यत्ति 'to contract.'

ली 'to melt.'

This optionally takes the augment प before the conjugational sign.

Pres. लापयति or लाययति; 1st præ. अलापयत्, अलाययत्; 2d præ. लापयामास, लाययामास; 3d præ. अलीलपत्, अलीलयत्; 1st fut. लापयिता, लाययिता; 2d fut. लापयिष्यति, लाययिष्यति; imp. लापयतु, लाययतु; pot. लापयेत्, लाययेत्; bened. लायात्; cond. अलापयिष्यत्, अलाययिष्यत्.

ली is also a verb of the ninth conjugation.

शृध 'to laugh at.'

Pres. शर्द्वयति; 1st præ. अशर्द्वयत्; 2d præ. शर्द्वयामास; 3d præ. अशशर्द्वत् or अशीशृधत्; 1st fut. शर्द्वयिता; 2d fut. शर्द्वयिष्यति; imp. शर्द्वयतु; pot. शर्द्वयेत्; bened. शर्द्व्यात्; cond. अशर्द्वयिष्यत्. Pass. शृध्यते. Desid. शिशर्द्वयिषति.

साम 'to tranquillize.'

Pres. सामयति; 1st præ. असामयत्; 2d præ. सामयाञ्चकार; 3d præ. अससामत् or असीपमत्; 1st fut. सामयिता; 2d fut. सामयिष्यति; imp. सामयतु; pot. सामयेत्; bened. साम्यात्; cond. असामयिष्यत्. Pass. साम्यते. Desid. सिसामयिषति.

On the conjugation of Verbs in different voices, &c.

222. The forms of the roots which have been given in the preceding pages are those which are usually assigned to them by native grammarians. The student must not be surprised, however, if he finds occasional departures from the models here specified, or a verb inflected in a different conjugation, or in a different Pada, from that in which he will have found it here represented. As to variations of meaning, they will be frequent; for in the examples cited, the principal signification only of each verb has been purposely stated, in order not to occasion doubt or perplexity in an early period of study. The other senses will become familiar by practice. Of the variations of inflexion, the greater number are ascribed by grammarians to poetical license, or even to error (प्रमाद); but it may be doubted if they do not, sometimes at least, arise from circumstances which have been yet imperfectly investigated in the history of the grammar of the Sanskrit language. The variations of import are no doubt often imputable to the liberties taken by Sanskrit writers, relying upon the purport in which they employ any particular verb being rendered intelligible by the context of the passage in which it occurs. Some part of the uncertainty, however, proceeds from an incomplete

analysis, and the want of examples to illustrate the abstract term which is used to express the meaning of the root. Authors consequently disagree as to the interpretation. However, these difficulties need not embarrass the student: he must be contented to take the verb as he finds it, and must not look upon its regular grammatical type as absolutely unalterable.

223. There is one class of modifications, and that the most frequent, which is recognised by grammarians. A simple verb may be inflected in one Pada, and when compounded with a preposition may be inflected in the other, either in its primitive, or in a modified sense. A few of these compound verbs have been already noticed, but it may be useful to extend the number of instances, arranging them in alphabetical order.

अस 'to throw,' preceded by any preposition, may take either Pada; as, with निर् 'to throw off:' बन्धं निरस्यति or निरस्यते 'he casts off the bond.'

ऊह 'to reason,' preceded by any preposition, may take either Pada; as, with अप 'to throw off' or 'repel,' अपोहेत पापं 'let him remove sin;' तदपोहति 'he removes that:' also with सम्, as समूहति -ते.

कृ, which in its simple state admits of either Pada, is restricted to one or other according to the prepositions with which it is compounded, and the meanings thence derived: अनुकरोति 'he imitates;' अधिकुरुते 'he overcomes;' उत्कुरुते 'he informs against;' उदाकुरुते 'he reviles;' उपकुरुते हरिं 'he worships Hari;' उपस्कुरुते 'he changes' (as a property); उपस्करोति 'he polishes;' पराकरोति 'he does well;' प्रकुरुते 'he offers violence to,' as a female; सीताम् प्रकुरुते रावणः 'Rávaṇa carries off Sítá:' also 'to recite;' as, गाथाः प्रकुरुते 'he recites hymns.' कृ is used with वि to imply change or production of some kind or other; and when the verb is used intransitively, or the production is confined to sounds, the Átmane-pada only is employed; otherwise, the Parasmai-pada; as, छात्रा विकुर्वन्ते 'the scholars change,' i. e. they

learn ;' खरान् विकुरुते गायकः 'the singer varies his notes ;'
but चित्तं विकरोति कामः 'passion transforms the heart.'

कृ 'to scatter,' when the act of an animal or bird, takes the
Ātmane-pada after अप, and inserts a sibilant : अपस्किरते
कुक्कुटः 'the cock throws up (the earth, either for pleasure,
or to make a hole to lie down in) ;' but कुसुमान्यपकिरति स्त्री
'the woman scatters flowers.'

क्रम, 'to go,' without a preposition takes the Ātmane-pada,
signifying 'being engaged in' or 'assiduous,' or 'becom-
ing manifest' or 'developed in ;' as, ऋचि क्रमते बुद्धिः 'the
understanding is engaged in (the study of) the Rig-veda ;'
अध्ययनाय क्रमते 'he is assiduous for study ;' क्रमन्तेऽस्मिन्
शास्त्राणि 'the Śāstras are manifested (or fully understood)
in him.' So with उप and परा in the same meanings :
उपक्रमते, पराक्रमते ; but not with सम्, as संक्रामति. So with
आ prefixed, meaning 'to ascend,' as a heavenly body, not
as any thing else : आक्रमते सूर्यः 'the sun ascends ;' but
आक्रामति धूमः 'the smoke rises.' Also with वि, meaning
'motion of the feet :' साधु विक्रमते वाजी 'the horse trots
well ;' but विक्रामति सन्धिः 'the joint splits.' So with उप or
प्र, implying 'power' or 'valour :' उपक्रमते, प्रक्रमते 'he is
mighty' or 'valiant ;' but उपक्रामति 'he comes' or 'ap-
proaches ;' प्रक्रामति 'he goes' or 'departs.'

क्री, 'to buy,' is restricted to the Ātmane-pada, when preceded
by अव, परि, or वि. The two first have the same meaning
as the simple verb, 'to buy ;' the latter means 'to sell :'
अवक्रीणीते, परिक्रीणीते, 'he buys ;' विक्रीणीते 'he sells.'

क्रीड, 'to play,' takes the Ātmane-pada after आ, अनु, परि, and
सम् ; as, आक्रीडते 'he plays much ;' अनुक्रीडते 'he plays like ;'
परिक्रीडते 'he plays again ;' संक्रीडते 'he plays well' or 'com-
pletely :' but not if अनु influences the government of the
case ; as, माणवकमनुक्रीडति 'he plays with the boy ;' nor
if, with सम्, it denotes 'making a noise ;' as, संक्रीडति चक्रं
'the wheel creaks.'

क्षिप 'to throw,' preceded by अति, अभि, or प्रति, is confined to

the Parasmai-pada : अतिक्षिपति 'he throws much' or 'beyond ;' अभिक्षिपति 'he throws on ;' प्रतिक्षिपति 'he throws or sends back.'

ह्णु with सम् takes the Ātmane-pada : संह्णुते शस्त्रं 'he sharpens the weapon ;' उत्क्राढाम् संह्णुते 'it aggravates (his) grief.'

गम 'to go,' has a variety of prefixes, and consequent modifications of form and sense. With आ prefixed, and used in the causal form to signify 'to have patience,' it takes the Ātmane-pada : आगमयस्व तावत् 'wait or delay a little.' With सम् it takes the Ātmane-pada in an intransitive sense : वाक्यं संगच्छते 'the sentence is plain' (or is coherent); सखिभिः संगच्छते 'he goes with his friends :' but ग्रामं संगच्छति 'he goes to the village.'

गृ 'to swallow,' preceded by सम्, takes the meaning of 'promising' or 'uttering,' and is conjugated in the Ātmane-pada : शतं संगिरते 'he promises a hundred (rupees);' स्वामिनो गुणान् संगिरते 'he proclaims the qualities of the prince :' otherwise संगिरति ग्रासं 'he swallows a mouthful.' It takes the Ātmane-pada after अव ; अवगिरते शोणितं पिशाचः 'the goblin swallows blood.'

चर 'to go,' with उद् in the sense of 'going astray' or 'departing from,' takes the Ātmane-pada ; as, धर्ममुच्चरते 'he deviates from virtue :' not if it is intransitive ; वाष्पमुच्चरति 'the tear overflows : but it is so used with सम्, or with सम्, उद्, and आ, connected with a noun in the instrumental case ; रथेन सच्चरते (or समुदाचरते) राजा 'the king rides with (in) a chariot.' जि, 'to conquer,' is limited to the Ātmane-pada after परा and वि ; as, पराजयते, विजयते, 'he conquers.'

ज्ञा 'to know,' without a preposition, if used in certain senses intransitively, is conjugated in the Ātmane-pada ; सर्पिषं जानीते 'he engages (in sacrifice by means of) Ghee :' also after अप, in the sense of 'denying ;' शतमपजानीते 'he denies the (debt of a) hundred rupees :' after प्रति, in the sense of 'acknowledging ;' शतं प्रतिजानीते 'he acknowledges the hundred :' and after सम्, in that of 'demanding' or 'expecting ;

शतं सञ्जानीते. It is used in the *Ātmane-pada* without a preposition, and transitively when the result of the action reverts to the agent; as, गां जानीते 'he obtains a cow:' not else; as, मातरं जानाति 'he knows (the dwelling of) his mother:' nor if the verb be preceded in such a sense by a preposition; as, स्वर्गलोकं न प्रजानाति मूढः 'the fool does not recognise (or obtain) heaven.'

णी, 'to guide,' in certain senses takes the *Ātmane-pada*: as, 'to excel in;' शास्त्रे नयते 'he excels in the Śāstra:—'to determine;' तत्त्वं नयते 'he ascertains the principle.' Also after उद्, meaning 'to lift up;' दण्डमुन्नयते 'he lifts up a staff.' After उप, implying 'to invest with the sacred cord;' बालमुपनयते 'he invests the boy with the string:—'to hire;' कर्मकरानुपनयते 'he hires servants.' After वि, signifying 'to pay;' करं विनयते 'he pays the tax:—'to grant' or 'endow;' शतं विनयते 'he grants a hundred' (for some religious purpose):—'to restrain,' when the object is in the person; क्रोधं विनयते 'he restrains wrath:' but not if the object be in another; गुरोः क्रोधं विनयति छात्रः 'the pupil assuages the wrath of the teacher:' nor if the object be corporeal; गरुडं विनयति 'he turns away his cheek.'

णु, 'to praise,' is conjugated in the *Ātmane-pada* after आ; आनुते 'he praises.'

तप, used intransitively after उत् and वि, takes the *Ātmane-pada*; उत्तपते, वितपते सूर्यः 'the sun shines:' also if it mean 'to warm or heat a part of one's own body;' उत्तपते, वितपते पाणिं 'he warms his hand:' not if a part of another; चैत्रो मैत्रस्य पाणिमुत्तपति 'Chaitra warms or burns the hand of Maitra:' nor when it means 'to burn or melt substances;' as, सुवर्णमुत्तपति स्वर्णकारः 'the goldsmith melts the gold.' When it means 'to practise devotion,' it is used in the fourth conjugation in the *Ātmane-pada*; तप्यते तपस्तापसः 'the ascetic practises penance.' According to some, it is confined to the *Ātmane-pada* after अनु, in the sense of 'penitence;' as, अनुतपते 'he repents.'

दा (दान) 'to give,' when preceded by आ, in any other sense than that of 'setting open,' as the mouth, &c., takes the *Ātmane-pada*; as, धनमादत्ते 'he receives wealth;' विद्यामादत्ते 'he acquires knowledge:' but मुखं व्याददाति 'he opens his mouth,' 'he yawns:' not, it is said, if it be another's mouth; as, व्याददते पिपीलिकाः पतङ्गस्य मुखं 'the ants open the mouth of the grasshopper.' The *Parasmai-pada* is also used after आ in other senses; as, विपादिकां व्याददाति वैद्यः 'the physician lays open the boil;' नदी कूलं व्याददाति 'the river lays open (undermines) the bank.'

दा (दाण), 'to give,' is used in the *Ātmane-pada* after सम्, either singly or with another preposition, with a noun in the third case, having the sense of the fourth: दास्या संयच्छते or सम्प्रयच्छते 'he gives to the female slave.' If the sense of the third case is preserved, the *Parasmai-pada* is retained: दास्या धनं सम्प्रयच्छति विप्राय 'he gives wealth by the slave girl to the Brahman.'

दृश 'to see,' with सम्, and used intransitively, takes the *Ātmane-pada*; सम्प्रश्यते 'he considers well:' so does नाथ 'to ask,' as a boon; as, सर्पिषो नाथते 'he asks for Ghee:' and प्रच्छ 'to ask,' with आ; as, आपृच्छते 'he takes leave of:' and with सम्, used intransitively; as, सम्प्रृच्छते 'he inquires.'

भुज, 'to eat,' takes the *Ātmane-pada*; ओदनं भुङ्क्ते 'he eats boiled rice:' also 'to possess;' बुभुजे पृथिवीपालः पृथिवीम् 'the king possessed the earth:' also 'to suffer;' वृद्धो दुःखशतानि भुङ्क्ते 'the old man suffers hundreds of pains:' not if it mean 'to protect;' as, महीम्भुनक्ति राजा 'the king protects the earth.'

मृष 'to bear,' with परि prefixed, is conjugated in the *Parasmai-pada*: परिमृष्यति 'he endures' or 'forgives.'

यम, 'to restrain,' varies the *Pada* according to different meanings and prefixes. With आ used intransitively it takes the *Ātmane-pada*; आयच्छते तरुः 'the tree spreads:' but आयच्छति कूपाद्रज्जुं 'he draws the rope from the well:' unless part of one's own body be intended; as, आयच्छते पाणिं 'he stretches out his hand.' Also with उप, meaning 'to take

as a wife ;' उपयच्छते कन्यां 'he takes the maiden to wife.' In this form the third præterite optionally rejects the nasal ; रामः सीतामुपायत or उपायंस्त 'Rāma wedded Sítá.' If it implies taking the wife of another, it is परस्य भार्यामुपयच्छति : if it signifies acceptance in general, it is restricted to the Átmane-pada ; दानमुपयच्छते 'he accepts the donation.' It also takes the same voice after आ, उद्, and सम्, not signifying any thing relating to books ; as, वस्त्रमायच्छते 'he puts on the clothes ;' भारमुद्यच्छते 'he takes up the load ;' व्रीहीन् संयच्छते 'he stacks the corn :' but उद्यच्छति वेदान् 'he studies diligently the Veda.'

युज् takes the Átmane-pada after उद्, and prepositions ending with vowels ; as, उद्युंक्ते 'he makes effort ;' अनुयुंक्ते 'he sets after' or 'according to ;' नियुंक्ते 'he appoints ;' प्रयुंक्ते 'he arranges :' unless it refer to sacrificial vessels ; यज्ञपात्राणि प्रयुनक्ति 'he sets in order the vessels of sacrifice.'

रम् 'to sport,' preceded by आ, परि, or वि, is restricted to the Parasmai-pada ; आरमति 'he rests ;' परिरमति 'he goes about ;' विरमति 'he takes rest.' Preceded by उप, in the sense of 'dwelling with as a wife,' it takes either voice ; as, उपरमति or उपरमते भार्यां 'he takes a wife.'

वद्, 'to speak,' is conjugated in the Átmane-pada, when signifying 'to excel in' or 'to be acquainted with ;' as, शास्त्रे वदते 'he is learned in the Śástra :—'to labour ;' क्षेत्रे वदते 'he labours in the field.' Also after अनु, used intransitively, and in the sense of 'articulate speech ;' as, अनुवदते कठः कलापस्य 'Kátha speaks after or like Kalápa :' otherwise, उक्तमनुवदति 'he repeats the speech ;' and अनुवदति वीणा 'the lute sounds.' Also after उप, used transitively to mean 'pacifying ;' as, भृत्यानुपवदते 'he pacifies the servants :—'advising ;' as, शिष्यमुपवदते 'he advises the scholar :—or 'communicating with privately ;' परदारानुपवदते 'he intrigues with another's wife.' Also after वि, and प्र optionally, implying difference of opinion expressed articulately, 'dispute ;' as, विप्रवदन्ते or विप्रवदन्ति वैद्याः 'the

- doctors dispute.' Also after सम् and प्र, to signify articulate speech uttered simultaneously ; as, सम्प्रवदन्ते ब्राह्मणाः 'the Brahmans speak or chaunt together:' but सम्प्रवदन्ति स्वगाः 'the birds sing together.' Also after अप, when the result of the action reverts to the agent ; अपवदते धनकामोऽन्यायं 'the man desirous of wealth reviles improperly:' otherwise, अपवदति 'he speaks against' or 'prohibits.'
- वह 'to bear,' preceded by प्र, takes the Parasmai-pada, used intransitively ; नदी प्रवहति 'the river flows.'
- विद्, 'to know,' takes the Ātmane-pada after सम्, and optionally affixes र् to the final in the third person plural ; संविदते or संविदते 'they know well.'
- विश्, 'to enter,' takes the Ātmane-pada after नि ; निविशते 'he enters in.'
- शप् 'to swear,' when the effect of the oath reverts to the speaker, is conjugated in the Ātmane-pada ; कृष्णाय शपते गोपी 'the nymph swears by Kṛishṇa.'
- श्रु 'to hear,' after सम्, used intransitively, makes संशृणुते 'he hears well:' otherwise, शब्दं संशृणोति 'he hears the sound.'
- ष्टा, 'to stay' or 'stand,' takes a variety of prepositions, and is conjugated in the Ātmane-pada after, अव, प्र, वि, सम्, used intransitively ; अवतिष्ठते 'he waits patiently ;' प्रतिष्ठते 'he stands or sets forth ;' वितिष्ठते 'he stands apart' or 'still ;' सन्तिष्ठते 'he stops or stays with' or 'proceeds.' Also after आ, used transitively ; as, शब्दं नित्यमातिष्ठते 'he assents to the eternal word.' It occurs with आ also in the Parasmai-pada ; विधिमातिष्ठति 'he observes the rite.' Also after उद्, not implying to stand up or rise, or to exact or demand ; as, मुक्तावुत्तिष्ठते 'he aspires to salvation:' but पीठादुत्तिष्ठति 'he rises from the stool ;' ग्रामाच्छतमुत्तिष्ठति 'he levies a hundred (rupees) from the village.' After उप, in the sense of performing religious rites, of worshipping, of doing homage to, of uniting with, of shewing affection to, or of tending towards, as a road, ष्टा takes the Ātmane-pada ; as, आग्नेय्याग्नीध्रमुपतिष्ठते 'the Brahman preserves the sacred

fire ;' आदित्यमुपतिष्ठते 'he worships the sun ;' नृपमुपतिष्ठते 'he attends on, or does homage to, the king ;' गङ्गा यमुनामुपतिष्ठते 'the Ganges unites with the Jumna ;' साधुमुपतिष्ठते 'he befriends the pious ;' पन्था ग्राममुपतिष्ठते 'the road leads to the village.' It is also used intransitively in the *Ātmane-pada* after उप; as, भोजनकाले उपतिष्ठते 'he waits or stands by at the time of eating :' and transitively in either *Pada*, when expectation, or service not religious, is implied ; भिक्षुकः प्रभुमुपतिष्ठति or उपतिष्ठते 'the mendicant waits upon the master' (for alms) ; भर्तारमुपतिष्ठति or उपतिष्ठते नारी 'a woman waits upon, or ministers to, her husband.' इति is also used in the *Ātmane-pada*, without a preposition, to signify 'to manifest dependence upon ;' as, गोपी कृष्णाय तिष्ठते 'the nymph places her trust in Krishṇa :' or 'to adhere to,' as a leader ; कर्णादिषु तिष्ठते 'he adheres to, or follows, Karṇa and the rest.'

सु, 'to sound,' takes the *Ātmane-pada* after आ; आस्वरते 'he sounds.'

हन्, 'to strike' or 'kill,' takes the *Ātmane-pada* after आ, if used intransitively ; or when the object is part of one's self, transitively ; as, आहते 'he strikes ;' or आहते शिरः 'he strikes his head :' but परस्य शिर आहन्ति 'he strikes the head of another.'

हृ 'to take,' preceded by अनु, implying 'to take after,' or 'act like,' takes the *Ātmane-pada* ; पैतृकमश्वा अनुहरन्ते 'horses take the nature of the father :' but not if actual presence is implied ; as, पितुरनुहरति 'he takes after his father.'

ह्वे, 'to call,' used intransitively, takes the *Ātmane-pada* after उप, नि, वि, and सम्; as, उपह्वयते, निह्वयते, विह्वयते, संह्वयते 'he calls out,' 'exclaims,' &c. : also after आ, used transitively in the sense of 'defiance ;' शत्रुमाह्वयते 'he defies or challenges the enemy :' but पुत्रमाह्वयति 'he calls his son.'

Causal verbs ordinarily take the *Parasmai-pada*, and seldom appear in any other ; but, as observed already, they may assume the *Ātmane-pada* when the effect of the action reverts

to the individual ; as, स्थानं मार्ज्जयति 'he causes the place to be cleaned ;' आत्मानं मार्ज्जयते 'he causes himself to be cleansed' or 'purified.' There are certain causal verbs, however, which are limited to one or other Pada, according to their meanings. गृध्र 'to be greedy,' in the sense of 'deceiving,' takes the Ātmane-pada ; बालं गृह्णयते 'he deceives the child :' otherwise, श्वानं गृह्णयति 'he excites the dog to be greedy.' So वञ्च, 'to deceive,' makes कन्यां वञ्चयते 'he deceives the girl :' but अहिं वञ्चयति 'he drives away the snake.' So कृ, combined with a word signifying 'falsely' or 'erroneously,' takes the Ātmane-pada ; as, मिथ्या कारयते घोषणां 'he causes a false alarm or proclamation to be made :' but सुष्ठु कारयति पदं 'he causes the word to be accurately repeated.'

According to some authorities, the following verbs do not admit the Parasmai-pada in the causal mode. पा 'to drink,' दम 'to tame,' यम 'to restrain,' and यत्न 'to make effort,' preceded by आ ; मुह 'to be perplexed,' preceded by परि ; रुच 'to shine,' नृत 'to dance,' वद 'to speak,' वस 'to dwell ;' as, पाययते, दमयते, आयामयते, आयासयते, परिमोहयते, रोचयते, नर्त्तयते, वादयते, वासयते. So also धे 'to give suck ;' धापयते. This limitation is however qualified as above ; and when the object of the action is different from the agent, these verbs take the Parasmai-pada ; as, वत्सान् पाययति पयः 'he causes the calves to drink the milk,' &c.

It is unnecessary to prosecute this subject farther, as it would be impossible in this place to collect all the variations that occur in books, and they will be readily recognised when they are met with.

CHAPTER VI.

DERIVATION.

SECTION I.

Verbal Derivatives.

224. THE derivatives of the Sanskrit language are arranged under two principal classes ; the first comprises those nouns

which are formed from the verb ; the second, those which are formed from other nouns. To the first is assigned the name Kṛidanta, or nouns formed with terminations attached to verbal roots : to the second, the denomination Taddhita, or nouns which import relation to other nouns. We may be permitted to distinguish them as verbal and nominal derivatives, and proceed to treat of the former.

225. One principal class of verbal derivatives consists of what we are accustomed to consider as parts of the verb itself, or the infinitive and the participles.

Infinitive.

226. The infinitive of the Sanskrit verb is regarded by native grammarians as an indeclinable noun, formed from the root by affixing to it the syllables तुमुन्, leaving तुम्.

a. Whatever modifications the root undergoes in the first future before the affix ता (rule 192), it equally undergoes in the infinitive before तुम्, inserting or not inserting इ, and combining with the augment, or with the first letter of the termination, conformably to the plan pursued in the first future tense ; as a few examples will suffice to prove.

Verb.	First future.	Infinitive.
इ to go	एता	एतुम्
चृ to go	अर्त्ता	अर्त्तुम्
एध to grow	एधिता	एधितुम्
कृ to do	कर्त्ता	कर्त्तुम्
गम to go	गन्ता	गन्तुम्
चुर to steal	चोरयिता	चोरयितुम्
गै to sing	गाता	गातुम्
जन to bear	जनिता	जनितुम्
जि to conquer	जेता	जेतुम्
दह to burn	दग्धा	दग्धुम्
दा to give	दाता	दातुम्
दो to cut	दाता	दातुम्
दृश to see	दृष्टा	दृष्टुम्

पच to cook	पक्ता	पक्तुम्
भू to be	भविता	भवितुम्
रम to sport	रन्ता	रन्तुम्
षह to bear	{ सोढा	सोढुम्
	{ सहिता	सहितुम्
ष्ठा to stay	स्थाता	स्थानुम्
सृप to creep	{ सर्षा	सर्षुम्
	{ स्रप्ता	स्रप्तुम्
हिंस to hurt	हिंसिता	हिंसितुम्
हृ to take	हर्त्ता	हर्त्तुम्

b. The Sanskrit infinitive presents a general analogy to the Latin supine in 'um,' and in many instances the words are the same ; as, स्थातुम् 'statum ;' दातुम् 'datum ;' पातुम् 'potum ;' योक्तुम् 'junctum ;' स्वापयितुम् 'sopitum.' In others, we have the same principles of formation displayed ; as पच makes पक्तुम्, so 'facio' makes 'factum ;' as अञ्ज makes अञ्जुम्, so 'unguo' makes 'unctum ;' as स्तम्भ may make स्तम्भुम्, so 'rumpo' makes 'ruptum.' The augment इ also is observable in such supines, as 'monitum,' 'domitum,' &c. ; and in some cases we have it optionally inserted or omitted, as in 'altum' or 'alitur,' and the like.

Participles.

227. The participles are of two kinds, declinable and indeclinable : to the latter the denomination of Gerunds has been given by Professor Bopp.

228. The declinable participles are of the present, past, and future times, diversified according to the Pada, or the voice, to which they are considered to belong.

a. The indeclinable participles, or Gerunds, are indeterminate past.

Present Participles.

229. The present participle may be active or passive ; and the active is distinguished as belonging to the Parasmai or Ātmane-pada.

230. The present participle, Parasmai-pada, is formed by

adding the syllable **ञत्**, technically called **शतृ**, to the root : the initial **श** indicates that the base undergoes, before the participial affix **ञत्**, modifications which it derives from its conjugational peculiarities, especially before the termination of the third person plural of the present tense : thus **भू** makes **भवत्** 'being ;' **जि**, **जयत्** 'conquering ;' **पच्**, **पचत्** 'cooking ;' **गम्**, **गच्छत्** 'going ;' **पा**, **पिवत्** 'drinking ;' **ष्टा**, **तिष्यत्** 'staying ;' **अद्**, **अदत्** 'eating ;' **हन्**, **घ्नत्** 'killing ;' **हु**, **जुह्वत्** 'sacrificing ;' **दिक्**, **दीव्यत्** 'playing ;' **घु**, **सुन्वत्** 'producing ;' **तुद्**, **तुदत्** 'tormenting ;' **रुध्**, **रुन्धत्** 'obstructing ;' **कृ**, **कुर्व्वत्** 'doing ;' **क्री**, **क्रीणत्** 'buying ;' **चुर**, **चोरयत्** 'stealing ;' and the like.

a. The present participle ending in **ञत्** is declinable in the three genders, according to rules already given : see p. 55, rule 104, &c.

b. In the case of **विद्**, 'to know,' **वस्** is optionally affixed in place of **ञत्**, making **विद्वस्** 'knowing,' 'wise' (see p. 70) ; as well as **विदत्**.

231. The present participle of the *Ātmane-pada* is formed by adding **शानच्**, that is, **ज्ञान**, to the inflective base of the verb, as modified for conjugation in the present tense. When, as in the first, fourth, sixth, and tenth conjugations, the inflective base ends with **ञ**, then **म** is prefixed to the termination ; as, **एध**, **एधमान** 'increasing ;' **पच**, **पचमान** 'cooking ;' in the other conjugations the termination is added at once to the verb ; as, **शी**, **शयान** 'sleeping ;' **धा**, **दधान** 'having ;' **कृ**, **कुर्व्वण** 'making ;' &c. These participles are declined in the three genders like nouns in **ञ** ; **पचमानः**, **पचमाना**, **पचमानं**. See p. 30.

a. There are some participial nouns formed with terminations of an analogous character, and having the same letters ; as, **भुज**, **भुञ्जानः** 'enjoying ;' **भृ**, **बिभ्राणः** 'wearing ;' **हन**, **निघ्नानः** 'slaying,' &c., formed with **चानस्** : also **पू**, **पवमानः** 'purifying,' 'a purifier,' 'the air ;' and **यज** 'to sacrifice,' **यजमानः** 'sacrificing,' 'a sacrificer,' &c., formed with **शानन्**.

b. **आस**, 'to sit,' makes **आसीनः**, **-ना**, **-नं**, 'sitting,' 'seated.'

232. The present participle of the passive voice is formed

with मान attached to the inflective base of the present tense ; as, कृ 'to do,' क्रियते ; क्रियमाणः -णा -णं 'being to be made : ' दा 'to give,' दीयते ; दीयमानः -ना -नं 'being to be given : ' णश ; नस्यते, नस्यमानः -ना -नं 'being to be destroyed : ' गम 'to go ;' गम्यमान 'being to be traversed ;' गम्यमानं न तेनासीदगतं कामता पुरा 'That which was to be gone over before (by the sun), was not untraversed by him (Hanuman) : ' नाराचैः कीर्यमाणो भीमः ' Bhíma being overwhelmed with arrows.'

Past Participles.

233. There are two participles which follow the analogy of the second or reduplicate præterite, one for the Parasmai, the other for the Átmane-pada ; which latter serves also for the passive voice.

Participles of the second præterite.

234. The participle past of the second præterite, Parasmai-pada, is formed by adding वस्, technically termed क्सु, to the inflective base, as it occurs before the terminations of the dual and plural numbers of the reduplicate præterite (see p. 118, rule 188).

a. The augment इ is prefixed to वस् when the inflective base consists of a single vowel followed by a consonant ; also after certain other verbs. When the verb is reduplicated, so that the inflective base contains more than one vowel, इ is ordinarily not inserted ; as in the following examples.

b. Participles in वस् are declined in the three genders ; as in p. 70, rule 128.

इ to go ; ईयिवस् did go ; ईयिवान्, ईयुषी, ईयिवत्.

चृ to go ; आरिवस् did go ; आरिवान्, आर्युषी, आरिवत्.

कृ to make ; चकृवस् did make ; चकृवान्, चक्रुषी, चकृवत्.

गम to go ; जगिवस् or जगन्वस् did go ; जगिवान्, जगन्वान्, जगम्युषी, जगनुषी, जगिवत्, जगन्वत्.

घस to eat ; जक्षिवस् did eat ; जक्षिवान्, जक्ष्युषी, जक्षिवत्.

जागृ to be awake ; जजागर्वस्, जजागृवस् did wake ; जजागर्वान्, जजागृवान्, जजागरुषी, जजागृषी, जजागर्वत्, जजागृवत्.

दाश to give ; दाश्वस् did give ; दाश्वान्, दाशुषी, दाश्वत्.

दृश to see ; दृशिवस् or दृश्वस् did see ; दृशिवान्, दृश्वान्, दृश्युषी, दृशुषी, दृशिवत्, दृश्वत्.

पच to cook ; पेचिवस् did cook ; पेचिवान्, पेच्युषी, पेचिवत्.

मिह to urine ; मीद्वस् did urine ; मीद्वान्, मीदुषी, मीद्वत्.

रुद to weep ; रुरुद्वस् did weep ; रुरुद्वान्, रुरुदुषी, रुरुद्वत्.

विद to know ; विविद्वस् or विविदिवस् did know ; विविद्वान्, विविदुषी, विविद्वत् or विविदिवान्, विविद्युषी, विविदित्.

विश to enter ; विश्वस् or विशिवस् did enter, &c. ; as in विद.

बह to bear ; साह्वस् did bear ; साह्वान्, साहुषी, साह्वत्.

हन to kill ; जघ्निवस् or जघन्वस् did kill ; जघ्निवान्, जघन्वान्, &c.

236. The past participle of the reduplicate præterite in the *Ātmane-pada* is formed by adding *ञान* to the inflective base, as it occurs before the termination of the third person singular : thus पच, 'to cook,' makes पेचान् ; कृ, 'to do,' चक्राण् ; वच, 'to speak,' 2d præt. ऊचे, part. ऊचान् ; श्रु, 'to hear,' 2d præt. शृश्रुवे, part. शृश्रुवाण् ; &c. These participles are declined in the three genders like nouns in *ञ*.

Indefinite past Participle.

237. The indefinite past participles are two ; one having an active, the other a passive signification. Neither can be said to appertain to any particular tense, as they do not, like the preceding, follow any analogy of construction.

238. The indefinite past participle active is formed by adding क्तवत् to the root or crude verb, leaving तवत् ; the effect of the क in this or any technical termination being to preclude the *Guṇa* or *Vṛiddhi* change of the radical vowel, and to occasion the rejection of a radical nasal penultimate : कृ, 'to do,' therefore makes कृतवत्, 'was making' or 'made ;' दृश 'to see,' दृष्टवत् 'was seeing' or 'saw ;' दंश 'to bite,' दष्टवत् 'was biting.' It is commonly used with an auxiliary verb ; as, अहं कृतवानस्मि 'I was doing' or 'I did.' The declension of the participles so formed has already been described (p. 55, r. 104).

239. The indefinite past participle passive is formed by

adding to the root or crude verb the affix क्त, that is, त्त; the object of the क्त being, as just mentioned, to bar the substitution of the Guṇa or Vṛiddhi equivalent of the radical vowel, and eject a penultimate nasal: thus जित्, 'to conquer,' makes जित्त, 'conquered;'; श्रु 'to hear,' श्रुत् 'heard;'; भू 'to be,' भूत् 'been;'; ह 'to take,' हत् 'taken;'; चित् 'to think,' चित्त 'thought;'; दंश 'to bite,' दष्ट 'bitten;'; and the like.

a. When following a verb ending in an aspirated consonant or ह, the termination त्त is changed to थ, and combined with the final, analogously to the combinations of the same verb before the त्त and थ of the tenses (rule 213, c, 8); as, दह 'to burn,' दग्ध 'burnt;'; बह 'to bear,' सोढ 'borne.'

b. In verbs ending in consonants the augment इ is occasionally prefixed to the termination त्त, when a medial इ or उ may be optionally changed to the Guṇa equivalent; as, रुद 'to weep,' रुदित् or रोदित् 'wept;'; विद् 'to know,' विदित् or वेदित् 'known.' ग्रह, 'to take,' makes the इ long, and optionally substitutes the vowel for the semivowel; as, ग्रहीत् or गृहीत् 'taken.' वस 'to dwell,' and वच् and वद् 'to speak,' substitute the vowel for the initial; as, उषित् 'dwelt,' उक्त and उदित् 'said.'

c. Verbs ending with म commonly reject the nasal; so गम्, 'to go,' makes गत्, 'gone;'; यम् 'to refrain,' यत्; रम् 'to be engaged in,' रत्: but कम्, 'to desire,' makes कान्त, &c.

d. The termination of this participle is sometimes changed to न्; as, आ, 'to cook,' makes आण, 'cooked;'; धू 'to shake,' धून् 'shaken:;' also after verbs ending in द् or र्, not inserting इ; as, भिद् 'to break,' भित्त 'broken;'; पूर 'to fill,' पूर्ण 'filled.' Verbs taking this form are denoted in the lists of roots by an indicatory ओ (see p. 106).

e. Although not changeable to a Guṇa or Vṛiddhi letter, a radical final vowel sometimes substitutes a different vowel. Thus, of verbs ending in आ, ष्ठा 'to stay' makes स्थित्; मा 'to mete,' मित्त 'meted;'; पा 'to drink,' पीत् 'drank;'; हा 'to abandon,' हीन् 'abandoned:;' or a final आ may be dropped; as, दा, 'to give,' makes दत्त: and in this root the initial may be rejected, when

a preposition ending in a vowel precedes ; as, प्रत्न or प्रदत्न 'given away.' If the vowel of the preposition be इ or उ, it must be made long, when the initial of दा is rejected ; as, परीत्न or परिदत्न 'completely given ;' सूत्न or सुदत्न 'well given.' दरिद्रा, 'to be poor,' makes दरिद्रित 'poor,' 'impoverished.'

f. Verbs ending in च्च् substitute ईर् for the final, and न for त ; as, कृ 'to scatter,' कीर्ण 'scattered ;' जृ 'to be old,' जीर्ण 'old.' पृ 'to fill,' and मृ 'to kill,' substitute ऊर् ; as, पूर्ण 'filled,' मूर्ण 'killed.'

g. Verbs ending in ए are anomalous in their participles past : दे, 'to cherish,' makes दत्त ; धे 'to suck,' धीत ; मे 'to barter,' मीत ; वे 'to weave,' उत ; व्ये 'to cover,' वीत ; ह्वे 'to invoke,' हूत.

h. Verbs ending in ऐ usually change it to छा ; as, ध्यै 'to meditate,' makes ध्यात, 'meditated ;' मै 'to be dirty,' म्लान ; but गै, 'to sing,' makes गीत, 'sung ;' वै 'to waste,' सीत. श्यै, 'to shrink,' makes, when it signifies 'being cold,' शीत ; when it means 'congealed,' शीन ; when it denotes 'shrunk,' श्यान. छै, 'to decay,' makes क्षाम ; and ह्यै 'to surround,' स्तीम or स्तीत.

i. Verbs ending in ओ optionally substitute इ ; as, छो 'to cut,' छात or छित ; दो 'to cut,' दात or दित ; शो 'to pare,' शात or शित.

j. Whether ending in त or न, the past indefinite participle is declined like nouns in ञ ; कृतः, कृता, कृतं ; विदितः, विदिता, विदितं ; भिन्नः, भिन्ना, भिन्नं ; &c.

k. The participles formed with क्त from verbs signifying motion, श्लिष 'to embrace,' शी 'to sleep,' हा 'to stay,' आस 'to sit,' वस 'to dwell,' जन 'to be born,' रुह 'to mount,' जृ 'to grow old,' may be used in an active sense ; as, गङ्गां गतः 'he went to the Ganges ;' अश्वमारूढः 'he mounted the horse ;' पुत्रमाश्लिष्टः 'he embraced his son.' They are also sometimes used absolutely, in place of the past tense ; as, स स्थितः 'he stood ;' स गतः 'he went.'

l. The past participle in the neuter gender is often used as an abstract noun ; as, भाषितं 'speech,' 'that which is spoken ;'

शयितं 'sleep,' 'repose ;' जल्पितं 'prattle ;' हसितं 'laughter ;'
हितं 'good.'

The following alphabetical list contains many of the verbs ending in vowels which form the participle past with न, or are in other ways anomalous, and most of those ending in consonants which do not insert the augment इ.

अक्ष to pervade, अष्ट.	क्रुष to cry, क्रुष्ट.
अञ्च to move, अक्त; but 'to worship,' अञ्चित.	क्लम to be weary, क्लान्त.
अञ्ज to anoint, अक्त.	क्लिश to be distressed, क्लिष्ट or क्लिशित.
अद् to eat, अन्न or अन्न, and sometimes जग्ध. अन्नं food; what is eaten.	खन to dig, खात.
अश to spread, अष्ट; but 'to eat,' अशित.	क्षम to be patient, क्षान्त.
आप to obtain, आम.	क्षि to waste, क्षित or क्षीण.
इन्ध to kindle, इद्ध.	क्षिद् to be moist, क्षिन्न.
उन्द to be wet, उन्न or उन्न.	क्षिप to throw, क्षिप्त.
उर्ध्व to injure, उर्ण.	क्षिव to be drunk, क्षिव.
ऊर्णु to cover, ऊर्णुत.	क्षुभ to agitate, क्षुब्ध.
ऊय to weave, ऊत.	क्ष्माय to shake, क्ष्मीत.
चृ to go, चृत gone; also, true: but when meaning a debt, चृण due, owed.	खिद् to be distressed, खिन्न.
चृष to go, चृष्ट.	गम to go, गत.
कन to shine, कन्न.	गाह to be thick, गाढ.
कम to desire, कान्त or कमित.	गु to void excrement, गून.
कुष to extract, कुष्ट.	गुप to preserve, गुप्त.
कृत to cut, कृत्.	गुर to take pains, गुर्ण.
कृश to grow thin, कृश.	गुह to hide, गूढ.
कृष to draw lines, to plough, कृष्ट.	गृ to swallow, गीर्ण.
कृ to scatter, कीर्ण.	ग्लौ to be sad, ग्लान.
क्रूय to stink, क्रूत.	घुष to proclaim, घुष्ट or घुषित.
क्रम to go, क्रान्त.	घ्रा to smell, घ्रात or घ्राण.
क्रुध to be angry, क्रुद्ध.	चित्त to be sensible, चित्त.
	चुर } to burn { चूर्ण
	चूर } { चूर्ण.
	छद् to cover, छन्न or छादित.
	छिद् to cut, छिन्न.
	छुप to touch, छुप्त.

जन to be born, जात.	दिव to play, द्युन ; to game, द्यूत.
जप to pray silently, जप्न or जपित.	दिश to show, दिष्ट.
जघ्ने to kill, जर्णे.	दिह to smear, दिग्ध.
जुष to be pleased, जुष्ट.	दी to waste, दीत or दीन.
जूर to decay, जूर्णे.	दीप to shine, दीप्न.
जृभ to yawn, जृम्भ.	दु to suffer pain, दुत or दुन.
जू to grow old, जीर्णे.	दुर्व्वे to kill, दुर्णे.
ज्ञप to know, ज्ञप्न or ज्ञपित.	दुष to be made bad, दुष्ट.
ज्या to decay, जीन.	दुह to milk, दुग्ध.
ज्यो to instruct, जीत.	हभ to fear, to arrange, हम्भ.
ज्री to grow old, ज्रीर्ण.	दृश to see, दृष्ट.
डी to fly, डीन or डीत.	दृह to be firm, दृढ.
णम to bow, नत.	दृ to tear, दीर्णे.
णश to perish, नष्ट.	द्यै to despise, द्यान.
णह to tie, नद्ध.	द्राह to awake, द्राढ.
णिज to clean, निक्क.	द्वै to sleep, द्राण.
णुद to send, नुन्न or नुत्त.	द्विष to hate, द्विष्ट.
तक्ष to pare, तक्क.	धा to have, हित.
तन to stretch, तत.	धुर to injure, धुर्णे.
तप to be hot, तप्न.	धुर्व्वे to injure, धुर्णे.
तुद to torment, तुन्न.	धू to shake, धून.
तुर्व्वे to kill, तुर्णे.	धूर to injure, धूर्णे.
तुष to be satisfied, तुष्ट.	धृष to be proud, धृष्ट.
तृप to be satisfied, तृप्न.	ध्रै to satisfy, घ्राण.
तृ to cross over, तीर्णे.	पच to cook, पक्क.
त्यज to abandon, त्यक्क.	पद to go, पन्न.
तप to be ashamed, तप्न.	पिष to grind, पिष्ट.
तस to be afraid, तस्त.	पुष to cherish, पुष्ट.
त्रै to preserve, त्रात or त्राण.	पूय to stink, पूत.
त्वक्ष to pare, त्वक्क.	पूर to fill, पूर्णे or पूरित.
त्वर to hasten, तूर्णे or त्वरित.	पृच to mix, पृक्क.
त्रिष to shine, त्रिष्ट.	पृ to fill, पूर्णे.
दंश to bite, दष्ट.	प्याय to grow fat, पीन or पीत.
दम to tame, दान्त or दमित.	प्रच्छ to ask, पृष्ट.
दह to burn, दग्ध.	प्रा to fill, पूर्त्ते.

फुल्ल to blow, as a flower, फुल्ल
with प्र prefixed, प्रफुल्लित.

बन्ध to bind, बद्ध.

बुध to know, बुद्ध.

भज to worship, भक्त.

भञ्ज to break, भग्न.

भिद् to break or divide, भिन्न.

भुज to eat, भुक्त; to be crooked,
भुग्न.

भ्रम to wander, भ्रान्त.

भस्ज to fry, भृष्ट.

भी to serve, भीण.

मद to be mad, मत्त.

मन to mind, मत.

मस्ज to be immersed, मग्न.

मिद् to be unctuous, मिन्न.

मिह to urine, मीढ.

मुच to liberate, मुक्त.

मुष्ट्व to fasten, मुणी.

मुह to be foolish, मूढ or मुग्ध.

मूर्च्छ to faint, मूर्त or मूर्च्छित.

मृज to clean, मृष्ट.

मृश to consult, मृष्ट.

मृ to kill, मूर्णी.

मूच्छ to speak barbarously, मूष्ट.

मू to be dull or dirty, मूान.

यज to worship, इष्ट.

यत् to strive, यत्त.

यम to restrain, यत.

युज to join, युक्त.

युध to fight, युद्ध.

रञ्ज to colour, रक्त.

रभ to be engaged in, रभ; so
with आ prefixed, to begin,
आरभ.

रम to sport, to be intent on, रत.

रिच to be separate, रिक्त.

रिश to injure, रिष्ट.

री to kill, रीण.

रुज to break, रुग्न.

रुध to obstruct, रुद्ध.

रुश to injure, रुष्ट.

रुष to be angry, रुष्ट or रुषित.

रुह to ascend, रुढ.

रेभ to sound, रिभ.

लग to be in contact, लग्न.

लभ to gain, लभ.

लस्ज to be ashamed, लग्न or
लज्जित.

लिप to smear, लिप्त.

लिश to be small, लिष्ट.

लिह to lick, लीढ.

ली to embrace, लीन.

लुप to lop, लुप्त.

लुभ to covet, लुभ.

लुह to covet, लूढ.

लू to cut, लून.

वच to speak, उक्त.

वप to weave, to sow seed, उप्त.

वम to vomit, वान्त or वमित.

वह to bear, ऊढ.

वा to blow, वात or वान; निर्द्वाण
blown out, extinguished.

वाह to shine, वाढ.

विच to divide, विक्त.

विज to divide, विक्त; to be agi-
tated, विग्न.

विद् to gain, to find, विन्न or विन्न.

विश to enter, विष्ट.

विष to surround, विष्ट.

वृज् to leave, वृष्ट.

वृत् to be, वृत्त.

वृह to be great, वृढ.

वृश्च to break, वृक्ष.

व्री to choose, व्रीण.

व्री to go, व्रीन.

शक् to be able, शक्त.

शद् to fall, शन्न.

शप् to curse, शप्त.

शम् to be quiet, शान्त; tr. शमित.

शस् to praise, शस्त, प्रशस्त.

शिष to have, शिष्ट; to distinguish, विशिष्ट.

शी to sleep, शयित.

शुध to be pure, शुद्ध.

शुष to dry, शुष्क.

शूर to injure, शूर्ण.

शृ to injure, शीर्ण.

श्रम to be weary, श्रान्त.

आ to cook, आण.

अै to cook, आण.

अिष to embrace, अिष्ट.

अ्स to breathe; with वि, विश्वस्त trusted in: but अ्सित breathed.

अिश्च to increase, शून or शवित.

अिञ्च to adhere to, सक्त.

अिद to faint, सन्न.

अिध to become perfect, सिद्ध.

अूर to be brave, सूर्ण.

अिणह to be bland, अिग्ध.

अिञ्च to embrace, सक्त.

अिन to sound, खान्त or खनित; to adorn, with आ prefixed, आखन्न or आखनित.

अिष्य to sleep, सुप्त.

अिष्विद to sweat, अिष्विन्न.

सृज् to let go, to create, सृष्ट.

सृप to creep, सृप्त.

स्कन्द to go, स्कन्न.

स्तृ to cover, स्तीर्ण.

स्पृश to touch, स्पृष्ट.

स्फाय to swell, स्फीत or स्फात.

स्फुर्ज to thunder, स्फुर्ण.

हद् to void ordure, हन्न.

हन to strike or kill, हत.

हृष to be glad, हृष्ट.

ही to be ashamed, हीण or हीत.

ह्लाद् to rejoice, ह्लन्न.

Future Participles active.

240. The active future participles are two, one in each Pada, and bear the same relation to the present participles as the indefinite future does to the present tense; the terminations being the same, with स्य prefixed. Thus the terminations of the participles are स्यतृ or स्यत् and स्यमान; and the insertion or omission of the augment इ, or any other modification of the base, follows the analogy of the indefinite future tense; as, भू 'to be,' भविष्यत् 'what will be;' गम् 'to go,' गमिष्यत्;

जि 'to conquer,' जेष्यत् 'what will conquer;' श्रु 'to hear,' श्रोष्यत् 'what will hear.' This participle is declined like the present participle in चत्; as, m. भविष्यन्, f. भविष्यन्ती, n. भविष्यत्.

So एध, 'to increase,' makes एधिष्यमाण 'what will increase;' तुद 'to torture,' तोस्यमान 'what will torment;' मुच 'to liberate,' मोक्ष्यमाण 'what will liberate;' कृ 'to do,' करिष्यमाण 'what will do,' &c. These are declinable like nouns in च.

Future Participles passive or neuter.

241. A class of future participles, most extensively employed, is formed by adding to verbs the affixes तव्यत्, चनीयर्, यत्, क्यप्, or एयत्. Of these, the two first reject the final, leaving तव्य and चनीय; whilst the three last leave only य. The participles thus formed express not only the sense of futurity, but the conditions of fitness, probability, or necessity; or that which is to be, which ought to be, which may be, or which must be: भवितव्य, भवनीय, भव्य, and the like.

a. The participles thus formed are declinable in the three genders like nouns in च; and in one or other gender, but especially the feminine and neuter, they assume very commonly the office of nouns: thus कृत्य 'to be made or done,' from कृ 'to do,' becomes कृत्या f. 'a magical rite,' and कृत्यं n. 'motive' or 'cause.' Further instances will be specified.

242. तव्यत् is attached to the base analogously to the mode in which the ता of the first future is connected with it. If the verb prefixes इ, so does the participle; as, भू 'to be,' भवितव्य 'what is or ought to be;' एध 'to increase,' एधितव्य 'to be increased;' otherwise, as, जि 'to conquer,' जेतव्य 'to be conquered;' कृ 'to make,' कर्तव्य 'to be made;' रुध 'to oppose,' रोद्धव्य 'to be opposed;' घह 'to bear,' सोढव्य 'to be borne;' &c.

243. चनीयर्, is attached to the final consonants of verbs without change, and to final vowels agreeably to the rules of Sandhi. Short medial vowels are changed to their Guṇa substitutes: thus, of the verbs above cited, भू makes भवनीय; एध, एधनीय; जि, जयनीय; कृ, करणीय; रुध, रोधनीय; घह, सहनीय,

&c. ; 'to be,' 'to be increased,' 'to be conquered,' &c. This and the preceding termination, **तव्य**, is annexed to all verbs indiscriminately.

244. The participles formed with **य** are not so indiscriminately applied, but are restricted, with exceptions, to certain verbs or classes of verbs. They affect the base also differently, according to the letters with which the **य** is combined.

245. **यत्** is added to verbs ending in vowels, when it requires a final **आ** or a diphthong, to become **ए**, and other vowels to be changed to their Guṇa equivalents ; as, **दा**, **देय** 'to be given ;' **गै**, **गेय** 'to be sung ;' **छो**, **छेय** 'to be cut ;' **जि**, **जेय** 'to be conquered ;' **णी**, **नेय** 'to be guided.' In some cases the final vowel being changed to the Guṇa letter, combines with **य**, as if it were a vowel : thus **जि**, 'to be conquered,' may be **जेय्य** (see rule 5, a. p. 13).

a. **यत्** is added to verbs ending with a labial consonant, **प**, **फ**, **ब**, **भ**, **म**, if preceded by **ञ** ; as, **शप**, **शप्प** 'to be sworn ;' **लभ**, **लभ्य** 'to be acquired ;' **रम**, **रम्य** 'to be agreeable :' but **लभ**, preceded by **आ**, requires the insertion of **म** before **य** ; as, **आलभ्य** 'to be killed :' also when preceded by **उप** in the sense of 'commending ;' **उपलभ्यः साधुः** 'the virtuous man is to be praised :' but not in its primitive sense ; as, **उपलभ्यं धनं** 'wealth is to be acquired.' **जप** 'to pray silently,' and **नम** 'to bow,' preceded by **आ**, take **ण्यत्**, as well as **यत्**, making **जाप्य** or **जप्य**, **आनाम्य** or **आनम्य**. The following verbs also, although ending in labials, form their participles with **ण्यत्** : **चम** 'to eat,' with **आ** prefixed, **आचाम्य** 'to be sipped' or 'tasted ;' **त्वप**, **त्वाप्य** 'to be ashamed ;' **दम**, **दाम्य** 'to be tamed ;' **रप**, **राप्य** 'to be spoken ;' **लप**, **लाप्य** 'to be spoken ;' **वप**, **वाप्य** 'to be sown.'

b. **यत्** is affixed to the following verbs : **चत** 'to seek,' **चत्य** ; **तक** 'to laugh,' **तक्य** ; **भज** 'to worship,' **भज्य** ; **यज** 'to worship,' **यज्य** ; **शक** 'to be able,' **शक्य** ; **शस** 'to slay,' **शस्य** ; **सह** 'to endure,' **सह्य** ; and **बध** substituted for **हन** 'to kill,' **बध्य**. Of these, **भज**, **यज**, and **हन**, may also take **ण्यत्**, making **भाग्य** 'to be divided' or 'portioned,' **याज्य** 'to be worshipped,' **यात्य** 'to

be slain.' यत् is also affixed to the following: गद् 'to speak,' चर 'to go,' मद 'to be wild,' यम 'to restrain,' if not preceded by a preposition; गद्य 'to be spoken,' चर्य 'to be gone' or 'practised,' मद्य 'to be made frantic or drunk,' यम्य 'to be restrained:' but आ may be prefixed to चर, if not meaning a spiritual teacher; as, आचार्यो देशः 'a country to be gone to;' otherwise, आचार्यः 'an Āchārya' or 'religious instructor.'

c. The following words are considered as irregularly formed with यत्, and are used as nouns, as well as participles:

अजर्यः mfn. 'imperishable;' but restricted to companionship or friendship;' as, अजर्यं संगतं 'uninterrupted association;' from जृ 'to decay.'

अर्यः 'a master,' 'a Vaisya;' from चृ 'to go:' otherwise, आर्यः 'a respectable man.'

अवद्यः -द्या -द्यं 'improper,' 'bad,' 'what is not fit to be said,' 'reprehensible,' 'blamable;' from वद् 'to speak,' which more regularly takes क्यप्, making अनूद्य mfn. 'not to be uttered.'

उपसर्य्या 'A female fit for impregnation;' उपसर्य्या गौः 'a cow fit for the bull;' from सृ with उप: otherwise, उपसार्य्य mfn. 'to be gone to' or 'approached.'

पण्यः -ण्या -ण्यं 'To be bought' or 'marketed,' 'to be pledged;' from पण 'to praise:' otherwise, पाण्य mfn. 'to be praised.'

वर्य्य -र्य्यः -र्य्या -र्य्यं 'Fit to be chosen' or 'solicited;' वर्य्या f. 'a maiden to be sought;' from वृ 'to choose as a bride' (a maiden): otherwise, वृत्य 'to be chosen,' with क्यप्; or वार्य्य mfn. 'to be appointed or selected generally,' with ण्यत्.

वह्यं 'a conveyance,' 'a vehicle,' 'that by which any thing is borne;' from वह: but with ण्यत् it makes वाह्यः mfn. 'to be carried.'

246. The termination क्यप् intimates by its initial क, that in affixing य, the radical vowel is not to be changed to its Guṇa or Vṛiddhi equivalent, although it may be liable to such other changes as its conjugational inflexion prescribes; it also shews

that a radical nasal penultimate is to be dropped: whilst **प** requires the insertion of **त** in some cases before **य**. This termination forms participles with verbs ending in consonants having a penultimate **चृ**; as, **वृत्** 'to choose,' **वृत्य** 'to be chosen;' **वृध** 'to increase,' **वृध्य** 'to be increased:' except **चृच** 'to praise,' **छृत्** 'to injure,' and **कृप्** 'to make,' which take **यत्**, making **अच्ये** 'to be praised,' **चर्त्ये** 'to be injured,' **कल्प्य** 'to be made.' So **सृज**, with the preposition **अव** or **सं**, or **पाणि** 'the hand,' prefixed, takes **ण्यत्**; as, **अवसर्ग्ये** or **संसर्ग्ये** 'to be let go,' **पाणिसर्ग्ये** 'to be let go by the hand.'

a. **क्यप्** is added to the following verbs ending in vowels: **इ**, **इत्य** 'to be gone;' **हृ**, with **आ** prefixed, **आहत्य** 'to be respected;' **वृ** (**वृञ्**), **वृत्य** 'to be chosen;' **ष्टु**, **स्तुत्य** 'to be praised.' Also to these ending in consonants: **कृत**, **कीर्त्ये** 'to be celebrated:' **जुष**, **जुष्य** 'to be pleased;' **शास**, **शिष्य** 'to be governed.' When annexed to **खन** 'to dig,' **ए** is substituted for **अन**; as, **खेय** 'to be dug.' **क्यप्** is optionally affixed to form the following words:

कृ 'to make,' **कृत्य**; or with **ण्यत्**, **कार्ये** 'to be made.'

गुह 'to hide,' **गुह्य**; or with **यत्**, **गोह्य** 'to be hid' or 'kept secret.'

ग्रह 'to take,' with **अपि** or **प्रति** prefixed, **अपिगृह्य**, **प्रतिगृह्य** 'to be received;' or with **ण्यत्**, **अपिग्राह्य**, **प्रतिग्राह्य**.

दुह 'to milk,' **दुह्य**; or with **यत्**, **दोह्य**.

भृञ् 'to nourish,' **भृत्य**; or with **ण्यत्**, **भार्ये** 'to be nourished.'

मृज 'to cleanse,' literally or metaphorically, **मृज्य**; or with **ण्यत्**, **मार्ग्ये** 'to be cleansed,' 'to be purified.'

वद 'to speak,' **ऊद्य**; or with **यत्**, **वद्य**: with any term signifying 'falsely' prefixed, it is only **ऊद्य**; as, **अनृतोद्य**, **मृषोद्य**, &c.: with a preposition it takes **ण्यत्**; **प्रवाद्य** 'to be declared.'

वृष 'to rain,' **वृष्य**; or with **यत्**, **वर्ष्ये** 'to be rained.'

शंस 'to praise,' **शस्य**; or with **यत्**, **शंस्य**.

b. A number of words are considered to be irregularly formed with this affix; as the following:

सव्यथ्यः -थ्या -थ्यं 'Suffering no pain' or 'fatigue ;' from व्यथ 'to pain.'

आज्यं 'Clarified butter ;' from अज्ज 'to anoint.'

उद्यः The name of a river ; from उक् 'to leave (its bed).'

कुप्यं Any valuable metal except gold or silver ; from गुप 'to hide.'

कृष्टपच्यः -च्या -च्यं 'Ripening or flowering in cultivated ground :' so अकृष्टपच्य 'growing wild,' &c. ; from पच 'to ripen.'

गृह्यः -ह्या -ह्यं 'Dependent,' 'servile,' 'confined ;' गृह्याः शुकाः 'the encaged parrots :' attached to as a partisan, देवगृह्यः 'a friend of the gods :' with प्र prefixed, प्रगृह्यं a term in grammar, an exception. Fem. only, and combined with other words, 'without ;' as, ग्रामगृह्या सेना 'the army outside of the village ;' from ग्रह 'to take.'

चित्या 'A funeral fire ;' अग्निचित्या 'maintaining a sacred fire ;' from चि 'to gather.'

जित्यः 'A plough ;' from जि 'to conquer.'

तिष्यः One of the lunar constellations ; from तुष 'to please.'

पुष्यः One of the lunar constellations ; from पुष 'to nourish.'

भार्या A proper name. When meaning 'a wife,' it is formed with ण्यत्, from भृ 'to nourish.'

भिद्यः The name of a river ; from भिद् 'to break (its banks).'

युग्यः -ग्या -ग्यं To be used as a conveyance or carriage ; a horse, an ox, a car, &c. ; from युज 'to join,' 'to yoke.'

रुच्यः -च्या -च्यं 'Agreeable,' 'liked ;' from रुच 'to please.'

विनीयः 'Refuse,' 'sediment ;' from णी with वि prefixed, 'to take away.'

विपूयः 'Munja grass ;' from पू with वि prefixed, 'to purify.'

सिद्धः A lunar mansion ; from सिध 'to accomplish.'

c. भू with क्यप् forms भूय, to denote, in combination with other words, 'state' or 'condition ;' as, देवभूयं 'divinity,' 'the being a god :' and हन with क्यप् forms हत्या 'killing,' which is also used in composition ; as, रिपुहत्या 'slaughter of an enemy,' ब्रह्महत्या 'murder of a Brahman,' नृहत्या 'homicide.'

d. The following participial nouns are considered as being

formed with this affix, which in the feminine gender become denominations :

इज्या worship, from यज् to worship.

इत्या a litter — इण् to go.

निपत्या muddy earth — पत to go.

निषद्या an assembly — षद् to sit.

भृत्या livelihood — भृज् to nourish.

मन्या the jugular vein — मन to know.

विद्या knowledge — विद् to know.

व्रज्या wandering about as a mendicant — व्रज् to go.

शय्या a court, from शी to sleep.

समज्या an assembly — सज् to go.

सुत्या ablution, bathing — शु to bathe.

247. The last of these terminations, एयत्, indicates by its initial that the radical vowel is to be changed to its Guṇa or Vṛiddhi equivalent. It may be affixed—to verbs ending in उ or ऊ, when ‘necessity’ is implied; as, भू, भाव्य ‘what is to be, necessarily;’ otherwise भव्य:—to यु, याव्य ‘to be mixed;’ and षु, with स्या prefixed, सासाव्य ‘to be stirred up:’ to verbs ending in कृ or कृ; as, कृ, कार्य्य ‘to be made;’ दृ, दार्य्य ‘to be torn:’—also to verbs ending in consonants not labials; as, वह, वाह्य ‘to be borne.’ As noticed above, it is also annexed to some verbs ending in labials.

a. When एयत् is added to verbs ending in palatals, they are usually changed to gutturals, or च to क, and ज to ग; as, पच, पाक्य ‘to be cooked;’ रुज, रोग्य ‘to be made sick:’ but there are many exceptions. It does not effect this change if the verb takes the augment इ before the त् of the passive past participle; nor when ‘necessity’ is implied; as, पाच्य ‘what must be cooked;’ त्याज्य ‘what must be abandoned;’ याज्य ‘what must be worshipped;’ प्रवार्य्य ‘what must be said.’ Some verbs optionally admit the change in different acceptations; as, भुज् ‘to enjoy’ makes भोग्य ‘what is to be enjoyed;’ but भुज् ‘to eat’ makes भोज्य: युज्, with नि prefixed, ‘to appoint,’ makes नियोग्य ‘what or who is fit to be employed;’ नियोज्य

‘what or who may be employed:’ so वच, ‘to speak,’ makes वाच्य ‘what may be said;’ but वाक्य ‘a sentence.’

b. The following are considered as irregularly formed with रण्यत् :

समावस्या or समावास्या ‘Day of conjunction of the sun and moon;’ from समा ‘together,’ and वस ‘to dwell.’

आनाय्यः ‘To be brought from a particular fire,’ the Dakshin-
āgni; applicable only to a form of sacrificial fire; from
णी, ‘to take,’ with आ prefixed: otherwise, आनेय.

उपचाय्यः A kind of sacrificial fire; from चि ‘to collect,’ with
उप prefixed.

कुराडपाय्यः A kind of sacrifice; from कुराड ‘an altar,’ and पा ‘to
drink;’ in which the Soma juice is drunk.

धाय्या ‘A sacred text;’ from धा ‘to have’ or ‘hold.’

निकाय्यः ‘A dwelling;’ from चि ‘to collect,’ with नि.

परिचाय्यः ‘To be brought as fire for a sacrifice;’ from परि and
चि ‘to collect.’

पाय्यं A sort of liquid measure; from मा ‘to measure;’ म being
changed to प.

प्रणाय्यः -य्या -य्यं ‘Adverse,’ ‘disliked,’ ‘disagreeable,’ ‘not
approved of’ or ‘agreed with;’ from णी ‘to guide.’

याज्या ‘A sacred text;’ from यज ‘to sacrifice.’

राजसूयं ‘A royal sacrifice,’ held by a paramount sovereign;
from राजा and पु ‘to bring forth.’

समूह्यः ‘To be carried as sacrificial fire;’ from सम and वह ‘to
bear.’

संचाय्यः A sort of sacrifice.

सान्नाय्यं ‘Clarified butter;’ from सम् and णी ‘to take.’

248. An affix of similar import, though not much employed,
is केलिम्, which leaves रलिम्, attached to verbs ending in con-
sonants without change of the radical vowel: thus पच makes
पचेलिम् -मः -मा -मं ‘what is to be cooked’ or ‘ripened;’ भिद्,
भिदेलिम् -मः -मा -मं ‘what is to be, or may be, broken’ or
‘divided.’

Indeclinable Participles.

249. There are two participles of the past tense, which are very extensively used, and which admit of neither gender, number, nor case. They are formed by adding to the verbal base the terminations क्त्वा leaving त्वा, or ल्यप् leaving य. The latter is affixed in the place of त्वा only when the verb is a compound, or is preceded by a preposition. In either case the accompanying letters are indicative, and denote that the radical vowel is not changeable to the corresponding Guṇa or Vṛiddhi letter, and that a penultimate nasal is to be rejected. When however the augment इ is inserted before क्त्वा, the Guṇa substitute should take the place of the radical vowel.

a. Although implying past time, or something that has been, the participles thus formed with त्वा and य have not an absolutely past signification: they rather suspend the meaning, importing that although something has been, yet that something else is immediately to follow; as, स भुक्त्वा पीत्वा व्रजति 'having eaten and drunk, he goes;' इत्याकर्ण्य हिरण्यकोऽब्रवीत् 'having heard this, Hiraṇyaka said.' The designation of indeterminate past participles would therefore perhaps better express their character than that of Gerund, by which, as ordinarily employed, something remaining to be done is alone intended.

b. As a general rule, whatever form the base assumes before क्त, the sign of the indefinite past, it also takes before क्त्वा, that of the indeterminate past; as, कृ; कृतः, कृत्वा, 'having done:' श्रु; श्रुतः, श्रुत्वा, 'having heard:' पा; पीतः, पीत्वा, 'having drunk:' दा; दत्तः, दत्त्वा, 'having given:' धा; हितः, हित्वा, 'having held:' स्था; स्थितः, स्थित्वा, 'having stood:' वच; उक्तः, उक्त्वा, 'having said:' वस; उषितः, उषित्वा, 'having dwelt:' क्षुध; क्षुधितः, क्षुधित्वा, 'having hungered:' जघ; जग्धः, जग्ध्वा, 'having eaten:' गम; गतः, गत्वा, 'having gone:' नम; नतः, नत्वा, 'having bowed to:' खन; खातः, खात्वा, 'having dug:' शी; शयितः, शयित्वा, 'having slept:' मुद; मुदितः or मोदितः, मुदित्वा or मोदित्वा, 'having been

pleased :’ *षिव* ; *सेवितः*, *सेवित्वा*, ‘having served :’ *ग्रह* ; *गृहीतः*, *गृहीत्वा*, ‘having taken :’ and the like.

c. The deviation from general rules affects chiefly the influence of the indicatory *क्* upon a penultimate nasal and the augment *इ*.

d. Thus, although a penultimate nasal should be rejected, the following are instances of its being retained : *स्कन्द*, ‘to go,’ makes *स्कंन्वा* ; and *स्यन्द* ‘to go,’ *स्यंन्वा*, or with *इ*, *स्यन्दित्वा* ‘having gone.’ A verb ending with *य* or *फ*, preceded by a nasal, and which inserts *इ*, optionally rejects the nasal ; as, *ग्रन्थ*, ‘to arrange,’ makes *ग्रथित्वा* or *ग्रन्थित्वा* ; *अन्थ* ‘to loosen,’ *अथित्वा* or *अन्थित्वा* ; and *गुम्फ* ‘to tie together,’ *गुफित्वा* or *गुम्फित्वा*. The same with *वच्च* ‘to deceive,’ which makes either *वचित्वा* or *वच्चित्वा* ; and *लुच्च* ‘to cut,’ *लुचित्वा* or *लुच्चित्वा*. Verbs ending with *ज*, preceded by a nasal, optionally reject it ; as, *भञ्ज* ‘to break,’ *भञ्जा* or *भंञ्जा* ; *रञ्ज* ‘to colour,’ *रञ्जा* or *रंञ्जा* ; *अञ्ज*, ‘to anoint’ or ‘to worship,’ makes *अञ्जा*, *अंञ्जा*, or *अञ्जित्वा* ; *एश*, ‘to perish,’ may retain the nasal which it inserts in conjugation ; as, *नष्टा* or *नष्टा*, or with *इ*, *नशित्वा*.

e. With regard to the change of the radical vowel when *इ* is inserted, all verbs beginning and ending with a consonant, excepting a final *य* or *व*, and having a penultimate *इ* or *उ*, optionally take the Guṇa vowel ; as, *लिख*, ‘to write,’ makes *लिखित्वा* or *लेखित्वा* ; *द्युत* ‘to shine,’ *द्युतित्वा* or *द्योतित्वा* ; *क्षुध* ‘to be hungry,’ *क्षुधित्वा* or *क्षोधित्वा*. A vowel initial has but one form ; *इष* ‘to go,’ *एषित्वा* ; and so has a final *व* ; as, *षिव* ‘to serve,’ *सेवित्वा*. *विद्* ‘to know,’ and *रुद्* ‘to weep,’ are exceptions to this rule having but one form ; *विदित्वा*, *रुदित्वा*. The following are additional instances to those already specified, of the vowel being unchanged when the augment *इ* is inserted : *बुध* ‘to embrace,’ *कुषित्वा* ; *गुध* ‘to ply,’ *गुधित्वा* ; *मुष* ‘to steal,’ *मुषित्वा* ; *मृड* ‘to be glad,’ *मृडित्वा* ; *मृद* ‘to trample,’ *मृदित्वा*.

f. In the following, the vowel is optionally changed before *इ* : *ञृ* ‘to go,’ *ञृतित्वा* or *अर्त्तित्वा* ; *कृश* ‘to be thin,’ *कृशित्वा* or

कर्शित्वा; कृष 'to draw,' कृषित्वा or कर्षित्वा; तृष 'to thirst,' तृषित्वा or तर्षित्वा; मृष 'to endure,' मृषित्वा or मर्षित्वा.

g. Verbs having an indicatory उ optionally insert इ (p. 106); as, शमु, 'to be tranquil,' makes शमित्वा or शान्त्वा; a final म requires the radical vowel to be made long, when इ is not inserted: but क्रम, 'to go,' has different forms; क्रमित्वा, क्रन्त्वा or क्रान्त्वा; दिव, 'to play,' makes द्यूत्वा or देवित्वा; पू, 'to purify,' पूत्वा or पवित्वा; अश्च 'to go,' makes अक्त्वा, but when it means 'to worship,' अश्चित्वा; लुभ, 'to beguile,' forms लोभित्वा, but 'to be covetous,' लुब्ध्वा; क्लिश 'to be distressed,' क्लिशित्वा or क्लिष्टा; &c.

250. The termination ल्यप् is used when the verb is a compound, particularly when it is preceded by a preposition. The radical vowel is unchanged.

a. When affixed to a base ending in a short vowel, त is commonly prefixed to य; as, कृ 'to make,' अनुकृत्य 'having made like' or 'after;,' जि 'to conquer,' पराजित्य 'having defeated;,' हु 'to praise,' प्रस्तुत्य 'having celebrated:,' and this prevails though the radical vowel become long by combination; as, इ 'to go,' with अधि prefixed, अधीत्य 'having studied;,' or with प्र, प्रेत्य 'having deceased.' When य is attached to a base ending in a long vowel, no change takes place: द्वा 'to stay,' प्रस्थाय 'having gone forth;,' डी 'to fly,' उड्डीय 'having flown up;,' भू 'to be,' अनुभूय 'having perceived.' च् is commonly changed to ईर्; as, तृ 'to cross,' अवतीर्य 'having come down.' जागृ, 'to wake,' changes its vowel, उज्जागर्त्य 'having woke up.' Diphthongs, as in other instances, are usually changed to आ; as, धे 'to suck,' प्रधाय; गै 'to sing,' प्रगाय; छे 'to cut,' प्रच्छाय.

b. Some verbs ending in vowels or diphthongs modify their finals in a special manner before य. Thus क्षि, 'to decay,' makes विक्षित्य or विक्षीय; दी 'to waste,' प्रदाय; ली 'to dissolve,' प्रलीय or प्रलाय; मे 'to barter,' अनुमित्य or अनुमाय. वे 'to weave,' and व्ये 'to cover,' make प्रवाय and प्रव्याय; but after परि or सं, व्ये may make either परिवीय, संवीय, or परिवाय, संवाय.

c. Verbs ending in nasals occasionally change them to त,

p p

or admit some other modification of the base. Thus खन, 'to dig,' makes either प्रखन्य or प्रखाय; गम 'to go,' आगम्य or आगत्य 'having come;' जन 'to produce,' संजन्य or संजाय; णम 'to bow,' प्रणम्य or प्रणत्य; तन 'to stretch,' वितत्य; मन 'to mind,' अनुमत्य 'having assented;' यम 'to refrain,' नियम्य or नियत्य; रम 'to sport' or 'rest;' विरम्य or विरत्य; हन 'to kill,' आहत्य 'having beaten' or 'slain.' कम, 'to desire,' makes its vowel long, प्रकाम्य 'having desired much:' so does चर 'to go,' विचार्य 'having considered.' आप, 'to obtain,' may substitute अय्य; as, प्राप्य or प्रापय्य 'having obtained.'

d. Causal verbs, and those of the tenth conjugation which do not make the radical vowel long by virtue of a grammatical rule, or in which it is not long naturally or by position, prefix अय् to य; as, विगणय्य 'having caused to compute;' प्रणमय्य 'having made to stoop,' 'having bent' or 'bowed;' प्रकथय्य 'having declared' (from कथ, tenth conj.): but धृ 'to hold cause,' धारयति, makes सन्धार्य 'having caused to hold;' and भूष 'to adorn,' tenth conj., भूषयति, makes अनुभूष्य 'having similarly adorned.'

Participles of repetition, or Adverbial Participles.

251. In one form the indeclinable participle of repetition is nothing more than the indeterminate participle past repeated—गत्वा गत्वा 'having gone repeatedly,' कृत्वा कृत्वा 'having done repeatedly'—and is rather a case of grammatical construction, than part of conjugation. There is another form, no doubt of an analogous character, although specially provided for by adding the termination एमुल् to the verbal base: this leaves अम्, whilst the initial ए indicates the change of a final vowel to the Vṛiddhi equivalent, to be again changed before the vowel of अम् agreeably to the rules of Sandhi: thus चि, 'to gather,' becomes चै, which makes चायं चायं 'having collected repeatedly;' श्रु, 'to hear,' becomes श्रौ, and भू 'to be,' भौ, thus making श्रावं श्रावं 'having heard repeatedly,' भावं भावं 'having been repeatedly:' स्मृ, 'to remember,' makes स्मारं स्मारं

‘having remembered repeatedly.’ A final **ञ** inserts **य** before the termination ; as, **दा** ‘to give,’ **दायं दायं** ‘having given repeatedly.’ When the verb ends in a consonant, a radical **ञ**, if not preceding a compound consonant, is changed to **ञा**, and any other short vowel to its Guṇa equivalent : vowels long by nature or position are unchanged : thus **पच** makes **पाचं पाचं** ‘having cooked repeatedly ;’ **शास**, **शासं शासं** ‘governing repeatedly ;’ **विद**, **वेदं वेदं** ‘knowing or having known repeatedly ;’ **भुज**, **भोजं भोजं** ‘eating or having eaten repeatedly ;’ &c.

a. The reiterated form of this participle is however by no means the mode in which it most frequently occurs, and it is much more often found singly in particular senses or combinations in which it offers an analogy to an adverb. Thus it occurs with words signifying ‘first,’ as **पूर्व्वं भोजं** or **अग्रे भोजं** or **प्रथमं भोजं**—**व्रजति** ‘having first eaten, he goes.’ **कृ**, ‘to do,’ employs this form when used transitively, and with a verb signifying ‘to call ;’ **चौरं कारमाक्रोशति** ‘he calls out, having made, or imputed, theft ;’ i. e. he calls out, ‘Stop thief.’ The same verb also uses it connected with **कथम्** ‘how,’ or **इत्थम्** ‘thus ;’ **कथङ्कारं** or **इत्थङ्कारं भुक्ते** ‘having done, thus or how he eats :’ or with **खादु** ‘sweet ;’ **खादुकारं भुक्ते** ‘having sweetened it, he eats.’ **जीव**, ‘to live,’ takes this form in conjunction with **यावत्** ; **यावज्जीवमधीते** ‘having lived so long, he studies ;’ i. e. he studies during life.’ **पूर**, ‘to fill,’ takes it with **चर्म** or **उदर** ; **चर्मपूरं** ‘having filled the skin ;’ **उदरपूरं** ‘having filled his belly.’ **हन** also takes it ; as, **समूलघातं हन्ति** ‘killing all entirely, or to the very root, he slays ;’ or **पादघातं हन्ति** ‘he strikes, kicking with his foot.’ Instances might be infinitely multiplied of the use of the indeclinable or adverbial participle employed without repetition to signify an action indeterminate past.

SECTION II.

Verbal Nouns.

252. The nouns that are derived immediately from verbs

comprehend a great variety of terms, for which an unexceptionable classification can scarcely perhaps be proposed. There are two principal classes into which they might be divided, as adjectives or attributives, and substantives or names ; but the same word is very frequently used in either form, the quality or attributive constituting the appellation of the individual : thus कर् or कार in their generic acceptation signify ‘ any thing or person that does an action, or makes any thing ;’ whilst in combination, कर्त्तार means ‘ a servant,’ कुम्भकार : ‘ a potter ;’ and singly कर् has for one of its meanings ‘ toll’ or ‘ tax,’ and कार : ‘ a letter of the alphabet.’ To distinguish derivative words therefore according to their import, would lead at least to much inconvenient repetition.

253. These different nouns are formed, agreeably to the usual scheme of Sanskrit grammar, by affixing certain terminations to the crude verb, which is modified in a greater or lesser degree, and then forms the inflective base. These terminations are very numerous ; but the greater number have a very limited, in some instances almost an individual, application ; others comprehend a large class of words. It would be inconsistent with the object of the present grammar to furnish very numerous examples of these derivatives ; nor is such detail necessary, as they will be found, where they seem to be most appropriately placed, in the Dictionary. It will be sufficient therefore to give here a selection of such words as may appear to be most useful, or as may best exemplify the principles upon which they are constructed ; classing them under the terminations by which they are formed, and arranging them in alphabetical order, as has been done by Professor Bopp. He has, however, taken only the essential letters of the affixes ; but I prefer exhibiting them as they occur in original grammars, as from the letter or letters by which the essential element is accompanied, a clue is usually obtained to the modification to which the inflective base, or some word compounded with it, is subjected.

ञ is added to derivative verbs to form abstract nouns, declinable only in the feminine gender, and which therefore add the feminine termination (टाप्) ञा; as, चिकीर्ष् 'to wish to do,' चिकीर्षा 'the desire to do;' पुत्रकाम्य् 'to desire a son,' पुत्रकाम्या 'desire of a son.' It is also added to verbs ending with consonants preceded by a vowel long either by nature or position, to form similar substantives: ईह 'to endeavour,' ईहा 'effort' or 'wish;' ऊह 'to reason,' ऊहा 'reasoning.'

ञङ्, leaving ञ to be added to the verb, forms feminine abstract nouns from verbs which have an indicative ष्, and भिद् 'to break,' and others, forming the class भिदादि. The nasal prevents the change of the radical vowel; as, भिदा 'rupture;' चिन्ता 'reflection,' from चिन्ति 'to think;' पूजा 'worship,' from पूज 'to worship;' मृजा 'cleaning,' from मृज 'to cleanse;' except in the case of a final च्; as, जृ, 'to decay,' makes जरा 'decay.' तप (तपूष्), 'to be ashamed,' makes तपा 'modesty.' कृप, 'to have compassion,' changes its र to च्; as, कृपा 'clemency.' अङ् is also added to verbs in आ when preceded by a preposition or analogous term; as, दा 'to give,' प्रदा 'a gift;' भा 'to shine,' प्रभा 'light;' and अडा 'faith,' and अन्तर्डा 'disappearance,' from धा 'to have' or 'hold,' preceded by अत् or अन्तर्.

अच्, leaving अ, is one of the most widely applicable affixes. 1. It is added to the class of verbs called पचादि, or, according to most authorities, to all verbs whatever, to signify the agent; forming attributives which may take the three genders, but which are commonly used in some one gender as appellatives. A final vowel is changed before अच्, according to the rules of Sandhi; as, पच् 'to cook,' पच 'who or what cooks' or 'ripens;' चर् (चर्त्) 'to go,' चर 'who or what goes;' अनुचरः 'a male follower,' अनुचरी 'a female attendant;' चुर (चुरत्) 'to steal,' चोरः 'a thief;' भू 'to be,' भव 'what is,' भवः 'the world,' or a name of Siva; नद् (नदत्) 'to sound,' नद 'what sounds;' नद 'a male river,' नदी 'a female river.' (Obs. Those verbs of the class

पचादि which have an Anubandha ट require the feminine to be formed with ई, not आ; as, चरी, चोरी, नदी, &c.)

2. अच् is also added to certain verbs compounded with their objects in restricted acceptations: as to ह् 'to take,' bodily exertion being omitted; as, अंशहरः 'an heir,' 'one who takes his portion;' but भारहारः 'a porter,' 'one who takes a load:' also with आ prefixed; पुष्पाहर 'having flowers,' 'blossoming.' It is also added to ग्रह, 'to take,' in a similar manner; as in शक्तिग्रहः 'a spearman,' 'one who holds a pike:'—to अर्ह 'to be worthy;' पूजार्हा 'a female Brahman,' 'one worthy of reverence:'—to जप् 'to whisper,' and रम् 'to sport,' compounded with कर्णे 'the ear,' and स्तम्भ 'a bush,' put in the locative case; as, कर्णेजपः 'an informer;' स्तम्भेरम् 'an elephant:'—to verbs compounded with शम् to form proper names: शम्भवः Sambhava:—to शी 'to sleep,' compounded with various terms; as, स्वशयः 'who sleeps in the air,' 'a divinity;' हृच्छयः 'who sleeps in the heart,' 'Cupid;' उत्तानशयः 'one who sleeps supine.'

3. Verbs ending in इ take अच् to form abstract masculine and neuter nouns; as, जि 'to conquer,' जयः 'victory;' चि 'to gather,' चयः 'collection;' भी 'to fear,' भयं 'fear,' 'peril.' It is also added to a few other verbs, with a similar effect; as, वृष 'to rain,' वर्षः 'rain,' or 'the rainy season.'

अण्, leaving अ, with the change of a short radical vowel to Vṛiddhi, is added to verbs to express the agent when compounded with the object; as, कृ 'to make,' कुम्भकारः 'a potter,' 'one who makes pots;' ह् 'to take,' भारहारः 'a porter,' 'one who takes a load.' When added to हन 'to strike' or 'kill,' ट is substituted for the final in certain combinations; as, दार्वीघाटः 'who strikes the tree,' 'a woodpecker.' When सम् is prefixed, the final may be त्; as, वर्णसङ्घाटः or वर्णसङ्घातः 'a collection of letters,' 'an alphabet.'

अथुच्, leaving अथु, is added to a few verbs, distinguished by an Anubandha ट, to form masculine abstract nouns: वेप (टुवेपु)

‘to tremble,’ वेपथुः ‘a trembling;’ श्चि (टुश्चि) ‘to increase,’ श्चयथुः ‘intumescence;’ दु (टुदु) ‘to be distressed,’ दवथुः ‘anxiety,’ ‘pain.’

अनि is added to verbs to form masculine nouns implying imprecation; as, from जीव ‘to live,’ अजीवनिस्ते भूयात् ‘may loss of thy life be;’ ‘mayest thou perish.’

अप्, leaving अ, forms masculine appellative and abstract nouns from verbs ending in उ, ऊ, च्, च्चु; as, पु ‘to praise,’ स्तवः ‘praise;’ यु ‘to join,’ यवः ‘barley;’ पू ‘to purify,’ पवः ‘winnowing corn;’ कृ ‘to make,’ करः ‘the hand;’ गृ ‘to swallow,’ गरः ‘poison;’ स्तृ ‘to spread,’ preceded by वि, makes विस्तरः ‘prolixity,’ ‘diffuseness;’ but विष्टरः ‘a bed,’ ‘a tree.’ It may also be added to ग्रह ‘to take;’ as, ग्रहः ‘a planet:—to चि ‘to collect,’ preceded by निर्; निश्चयः ‘certainty:—to गम ‘to go;’ गमः ‘going:—also to घस्, substituted for अद् ‘to eat,’ preceded by a preposition; as, निघसः, प्रघसः, विघसः, ‘food’ or ‘eating:—to जप ‘to meditate,’ and व्यध ‘to pierce,’ not compounded with a preposition; जपः ‘silent prayer,’ व्यधः ‘wounding:—to स्वन ‘to sound;’ स्वनः ‘sound:—हस ‘to laugh;’ हसः ‘laughter:—to यम ‘to refrain,’ either singly or preceded by उप, नि, वि, and सम्; as, यमः ‘restraint,’ उपयमः ‘marriage,’ नियमः ‘fixed rule,’ वियमः ‘cessation,’ संयमः ‘restraint:—to गद् ‘to speak,’ नद् ‘to sound,’ पठ ‘to read,’ स्वन ‘to sound,’ preceded by नि; as, निगद् ‘speaking,’ &c.:—also क्लृण ‘to sound,’ either singly or with नि when it means ‘to sound as a lute;’ क्लृणः निक्लृणः ‘the sound of the Viñá. There are other combinations with this affix, of which it may be observed, that its use very commonly alternates with that of घञ्, which latter makes the vowel long. Thus optionally with the preceding words we may have, निघासः, यामः, ग्राहः, स्वानः, हासः, क्लाणः, which are formed with घञ्.

आरु is added to शृ ‘to injure,’ and वन्द ‘to praise;’ as, शरारु ‘mischievous,’ वन्दारु ‘praising,’ वन्दारुः ‘a bard.’

आलुच् is added to a few verbs to form attributives implying

possession of the quality signified by the verb: thus ग्रह 'to take,' tenth conj., गृह्यालु 'greedy,' 'insatiable;' दय 'to be compassionate,' दयालु 'kind,' 'pitiful;' निद्र 'to sleep,' निद्रालु 'sleepy,' 'slothful;' स्पृह 'to envy,' स्पृह्यालु 'envious.'

इ is added to a class of verbs called कृषादि to form masculine or feminine abstract or appellative nouns; as, कृष 'to plough,' कृषि: 'ploughing' or 'agriculture;' गृ 'to swallow,' गिरि: 'a mountain:' and the same affix, or इ, as derived from the technical affixes इञ् and इण्, forms similar nouns with the classes वपादि and अजादि; as, वापि: 'a pond,' from वप 'to sow;' and आजि: 'war,' from अज 'to go.'

इत् is added to a few verbs to form neuter nouns chiefly signifying an instrument; as, खनित्रं 'a spade,' from खन 'to dig;' लवित्रं 'a sickle,' from लू 'to cut:' but चर 'to go,' चरित्रं, means 'instituted observance,' also 'a history' or 'narrative;' and पू 'to purify,' पवित्रं 'the sacrificial thread,' 'a prayer of the Vedas,' or 'sacrificial fire.'

इनि, leaving इन्, is added to various verbs, either single or compounded, to form attributives; as, जि, जयिन् 'conquering,' 'victorious;' भू with परि prefixed, प्रभिबिन् 'who is disgraced;' जु 'to be quick,' प्रजविन् 'who is quick.' These, when inflected, form जयी, जयिनी, जयि (see p. 63). To form masculine appellatives इनि is added to विक्री 'to sell,' preceded by the article sold, as तैलविक्रयी 'a vender of oil;' and sometimes in a depreciatory sense, as सोमविक्रयी 'a low Brahman,' 'a vender of the Soma juice,' which is used at sacrifices.

इष्णुच्, leaving इष्णु, forms attributives, declinable in three genders, from various simple and compound verbs; as, from चर, चरिष्णु 'going,' 'what goes;' from घह, सहिष्णु 'what endures;' from कृ with अलं, as अलङ्करीष्णु 'what adorns,' or with निर् and आ, as निराकरीष्णु 'what annihilates' or 'makes nothing of,' &c.

उ forms attributives with desiderative verbs; as, चिकीर्षु 'to wish to do,' चिकीर्षु 'desirous of doing:' also with a few others;

as, इष 'to wish,' इच्छु 'wishful;' विद् 'to know,' विन्दु 'knowing;' आशसि 'to wish,' आशंसु 'desirous;' and भिक्ष 'to beg,' भिक्षु 'begging,' भिक्षुः 'a mendicant.'

उक्त् forms attributives after various verbs; the final indicates the lengthening of the radical vowel; as, from लष 'to desire,' लासुक 'wanton;' कम् 'to desire,' कामुक 'desirous;' भू 'to be,' भावुक 'existing;' पत 'to fall,' पातुक 'falling;' हन 'to kill,' घातुक 'destroying,' 'destructive.'

उण्, leaving उ, forms a number of appellative nouns of various genders and purports: the radical vowel is made long by virtue of the final ण्. Thus with कृ 'to make,' कारुः 'an artisan;' जि 'to overcome (disease),' जायुः 'a drug;' वा 'to blow,' वायुः 'the wind;' अश 'to pervade,' आशु ind. 'quickly,' or आशुः m. 'a sort of rice;' जन 'to be born,' जानु n. 'the knee.' The chief importance of उण् is, however, its standing at the head of a very numerous class of terminations, thence called Uñádi, or Uñ and others; the effect of which, as will be observed even in the few examples above given, is confined to no particular signification, and which form derivatives not always bearing an obvious relation to the verbs whence they are derived. The principle of the Uñádi derivatives is in fact merely their resolution into conjectural etymological elements, without much regard to the sense either of the primitive or derivative. The terms are too numerous to be further particularized in this place, and they will all be found in the Dictionary, which contains the whole of those specified in the five Uñádi chapters of the Siddhánta Kaumudí.

क्, leaving क्, forms attributives after verbs having any penultimate vowel except अ or आ; the change of which is barred by the initial क्; as, from लिख 'to write,' लिख 'who or what writes;'—from बुध 'to know,' बुध 'who or what knows.' It is also added to प्री 'to please,' प्रिय 'what pleases,' 'dear,' 'loved,' 'liked;'—to कृ 'to scatter,' किर 'who or what throws.' It is also added to verbs ending in आ, either as a radical letter, or as a substitute for a diphthong, and with or

without a preposition, when the final **ञा** is cut off; as, from **ज्ञा** 'to know,' **ज्ञ** or **प्रज्ञ** 'who or what knows,' **हे** 'to call,' **आह** 'who or what calls.' It forms appellatives or attributives with verbs in **ञा**, preceded by a subordinate term; as, **दा** 'to give,' **गोद** 'who gives a cow;' **दा** 'to preserve,' **पार्ष्णित्रं** 'the rear of an army;' and from **पा** 'to drink,' **द्विपः** 'an elephant, who drinks with two things, his mouth and his trunk. It is added to **स्था** 'to stay or be,' in various forms and senses; as, **समस्य** 'who or what is level' or 'at ease,' **विषमस्य** 'who or what is uneven' or 'in difficulty;' **प्रष्ठ** 'what goes first,' or **प्रस्थः** 'a measure;' the sibilant being unchanged in this as in some other derivatives of the same class. **ग्रह**, 'to take,' changes its **र** to **ञृ** before **क**, forming appellatives; as, **गृहं** 'a house,' **गृहाः** (always m. pl.) 'a wife.'

कञ्, leaving **ञ**, is added to **दृश**, when compounded with pronominal nouns, to denote 'likeness;' as, **सम्** and **दृश** make **सदृशः**; whilst **कस**, leaving **स**, is added to the same verb, similarly compounded, when the two sibilants form **क्ष**; as, **सदृक्षः** &c.: so **तादृश**, **तादृक्ष**, &c.: see p. 83.

कि, leaving **इ**, which is substituted for the radical final vowel, is added to verbs in **ञा**, or those which substitute **ञा** for a diphthong, when preceded by a preposition, to form appellatives; as, from **धा** 'to have,' **निधिः** 'a treasure;' **सन्धिः** 'a joint,' &c.: also when preceded by a subordinate term; as, **जलधिः** 'what holds water,' i. e. the ocean.

कुरच्, leaving **उर**, forms attributives from **भिद्** 'to break,' **विद्** 'to know,' **छिद्** 'to cut;' as, **भितुर** 'who or what breaks:' **विदुर** 'who or what knows,' **छिदुर** 'who or what cuts.'

क्लिन्, leaving **ति**, is added to verbs to form feminine abstract or appellative nouns. There is a general analogy between the mode of attaching the final to the base, with the formation of past participles with **क्त**: thus **कृ** forms **कृतिः** 'act,' 'action;' **हु**, **स्तुतिः** 'praise;' **श्रु**, **श्रुतिः** 'hearing' or 'the Veda;' **पद** 'to go,' with **सम्** or **वि** prefixed, **सम्पत्तिः** 'prosperity,' **विपत्तिः** 'calamity.' **यज**, 'to sacrifice,' makes **इष्टिः** 'sacrifice;' **धा** 'to stay,' **स्थितिः**

‘staying,’ ‘station ;’ गै ‘to sing,’ गीतिः ‘singing ;’ पा ‘to drink,’ पीतिः ‘drinking ;’ पच ‘to cook,’ पक्तिः ‘cooking,’ ‘maturity ;’ गम ‘to go,’ गतिः ‘going,’ ‘motion ;’ रम ‘to sport,’ रतिः ‘pleasure.’ Verbs ending with ऊ or ऋ change the त to न ; as, धू ‘to be anxious,’ धूनिः ‘anxiety ;’ कृ ‘to scatter,’ कीर्णिः ‘scattering.’ षो, ‘to destroy,’ makes सातिः ‘destroying ;’ हन ‘to kill,’ हेतिः ‘a weapon ;’ and कृत ‘to celebrate,’ कीर्त्तिः ‘fame,’ ‘reputation.’

क्लिप्त forms adjectives from verbs which have an Anubandha इ; as पच (डुपच) ‘to ripen,’ पक्लिप्त ‘what ripens’ or ‘is ripe.’

कु, leaving नु, forms attributives from क्षिप, गृध, त्स, and धृष; as, क्षिप्नु ‘who or what throws ;’ गृध्नु ‘greedy ;’ त्सु ‘fearful ;’ धृष्णु ‘arrogant.’ भी, ‘to fear,’ takes कृ, कृकन्, or कुकन्, in all which the क is indicatory, to form adjectives ; as, भीरु, भीरुक, or भीलुक, ‘timid,’ ‘fearful.’

कमरच् forms adjectives with अद् or its substitute घस् ‘to eat ;’ as, अस्मर, घस्मर, ‘voracious ;’ and सृ ‘to go,’ सृमर ‘movable,’ ‘moving.’

कृनिप्, leaving चन्, forms adjectives with a few words in particular combinations ; as दृश ‘to see,’ with the object prefixed, पारदृशन् ‘who has seen across ;’ also युध ‘to fight,’ and कृ ‘to make ;’ as, राजयुध्वन् ‘who has fought the king ;’ राजकृत्वन् ‘who has made a king ;’ सहयुध्वन् ‘who has fought with ;’ सहकृत्वन् ‘who has done any thing along with (another).’ These words are declined like nouns in अन्, p. 59.

कृरप् forms adjectives with इण ‘to go,’ जि ‘to conquer,’ णश ‘to perish,’ and सृ ‘to go ;’ as, इत्वर ‘what goes,’ जित्वर ‘victorious,’ नश्वर ‘perishing,’ सृत्वर ‘moving,’ ‘going :’ also with गम, which changes its final to त; as, गत्वर ‘what goes.’ These adjectives form the feminine with ई; as, इत्वरी, जित्वरी, गत्वरी, &c.

क्लिन्, leaving a blank, or, in other words, annexing no additional letter to the final of the verb to form its derivative, is subjoined to स्पृश, ‘to touch,’ to denote the agent combined with the object or instrument, when the former is not water :

a final श before this affix is changed in inflexion to क (see r. 119, p. 65): घृतस्पृश् (-स्पृक्) 'who touches Ghee;' मन्त्रस्पृश् 'who touches (fire, &c.) by prayer:' but उदकस्पर्शः 'who touches water;' the affix being यञ्. The following nouns are irregularly formed with this affix: ऋत्विज् 'a priest,' from यज 'to sacrifice;' दधृश् 'arrogant,' from धृष 'to be proud;' सज् 'a garland,' from सृज 'to quit;' दिश् 'a quarter,' from दिश 'to shew;' उष्णिह् 'a kind of metre,' from षिण्ह 'to be bland:' these form their nominatives in क्. The derivatives of गच्छ 'to go,' as प्राश्च 'east,' &c., and the words युज् 'who joins,' and क्रुञ्च 'a curlew,' are also formed with this affix (see nouns in च &c., p. 48).

क्लिप् is an affix of very extensive application; its effect is precisely the same as that of the preceding, which is separated from it only to mark the peculiarities of inflexion to which nouns formed with क्लिन् are subject. क्लिप् adds nothing to the verb. The derivative ends with the same final as the primitive, modified occasionally, but never by the addition of a vowel. The nouns it forms are both attributives and appellatives; as, प्रसूः 'a mother,' from पु 'to bring forth;' द्युसत् m. 'one who goes in the sky,' 'a deity,' from षद् 'to go;' प्रद्विष् (प्रद्विट्) 'an enemy,' from द्विष 'to hate;' अश्वयुज् (युक्) 'a lunar mansion,' from अश्व 'a horse,' and युज 'to join;' सेनानीः 'a general,' from सेना 'an army,' and णी 'to lead;' विराज् (राट्) 'Brahmá,' from राज 'to shine.' Verbs ending in short vowels add त् before क्लिप्, as the प् indicates: thus चि, 'to collect,' makes अग्निचित् 'who collects the fire,' 'a householder;' जि, 'to conquer,' जित्, as इन्द्रजित् 'the conqueror of Indra,' a proper name; हु 'to praise,' स्तुत्, as देवस्तुत् 'who praises the gods;' पु 'to sprinkle,' as सोमसुत् 'who sprinkles the Soma juice;' कृ 'to make,' as कर्मकृत् 'who does the work,' 'an artificer;' भाष्यकृत् 'who makes the gloss,' 'a scholiast.' दृश् 'to see,' स्पृश 'to touch,' सृज 'to leave,' take क्लिप् to express the agent when combined with the object, as सर्वदृश् (-दृक्) 'all-seeing;' मर्मस्पृश् (-स्पृक्) 'sharp,' 'corrosive;' विश्वसृज् (-सृक्) 'all-creating,' 'the

Creator :’ so does **खद्** ‘to eat,’ as **कष्याद्** ‘who eats flesh,’ ‘a goblin ;’ and **हन्** ‘to kill,’ as **ब्रह्महन्** (**हा**) ‘who kills a Brahman.’ The following are modifications to which the base is in some instances liable : **छाद्**, ‘to cover,’ makes its vowel short ; as, **तनुच्छद्** ‘what covers the body,’ ‘a garment :’ verbs ending in a nasal, on the contrary, lengthen the vowel ; as, **शम** ‘to be tranquil,’ **प्रशाम्** (**प्रशान्**) ‘who is tranquil ;’ **तन** ‘to stretch,’ **प्रतान्** ‘who extends.’ **तन**, **नम**, **गम**, and **यम**, however, may change their finals to **त्**, and then the vowel remains short ; as, **अध्वगत्** ‘who goes along the road ;’ **परीतत्** ‘every way extended ;’ **सुनत्** ‘humble,’ ‘lowly ;’ **संयत्** ‘self-restrained.’ **शास**, ‘to instruct,’ substitutes **इ** for its penultimate : **मित्रशिष्** (**शीः**) ‘who instructs a friend :’ also with **आ** prefixed ; as, **आशिष्**, nom. **आशीः**, ‘a blessing.’ **गृ**, ‘to swallow,’ makes **गिर्** ‘speech.’ **भंश्**, **संस**, **ध्वंस**, ‘to fall,’ &c., drop their nasals, and substitute **त्** for the final ; as, **वाहभत्** ‘falling from a car ;’ **उखासत्** ‘falling from the pot ;’ **पर्णध्वत्** ‘falling from the leaf.’ **व** in various combinations as a radical letter is changed to **उ** or **ऊ**, when **क्लिप्** follows a verb : thus **दिव**, ‘to play,’ makes **द्युत्**, as **अक्षद्युत्** ‘who plays with dice,’ ‘a gambler :’ **अव** ‘to preserve,’ makes **ऊः** ‘a preserver ;’ which with a preceding **अ** substitutes the Vṛiddhi letter, as **जनौः** ‘who preserves mankind :’ **वे**, ‘to weave,’ becomes **ऊः** ‘a weaver :’ **ज्वर** and **त्वर** make **जूर** ‘one who is ill ;’ **तूर** ‘one who is quick.’ **छ** and **व** final, preceded by **र्** are rejected ; as, **मूर्च्छ**, ‘to faint,’ makes **मूर** ‘who faints ;’ and **धुञ्च** ‘to injure,’ **धुर्**, nom. **धूः**, ‘who injures ;’ as, **अक्षधूः** ‘a load,’ ‘what injures the axle of a cart.’ Some verbs form nouns as it is considered irregularly with this affix ; as, **वच** ‘to speak,’ **वाच** ‘speech ;’ **प्रच्छ** ‘to ask,’ **प्राच्छ्**, nom. **प्राट्**, ‘who inquires ;’ **मु** ‘to move,’ **कटम्** ‘a worm ;’ **अत्रि** ‘to serve,’ **अत्रीः** ‘prosperity ;’ **व्रज** ‘to go,’ **परिव्रजन्** ‘who wanders about,’ ‘an ascetic ;’ **दिव** ‘to shine,’ **विद्युत्** ‘lightning ;’ **गम** ‘to go,’ **जगत्** ‘the world ;’ **ध्यै** ‘to meditate,’ **धीः** ‘understanding ;’ and many others, for which the Dictionary must be referred to.

ङ्कुन् is added to रञ्ज 'to colour,' रञ्जकः 'a washerman,' रञ्जिका 'a washerwoman;' but if the derivative be formed with ष्वुन्, or the feminine noun signify 'a wife,' the form is रञ्जकी.

खच् and its analogous affix खञ्, each leaving ख, form a number of attributive and appellative nouns, compounded with the object or instrument of the action, which the letter ख indicates is to retain the terminations of the accusative case. The ञ् of the one indicates that the form of the derivative is analogous to that of the conjugation: the च् of the other, that the radical vowel must be always short. Words formed with खच् are, from वद 'to speak,' प्रियम्बदः 'who speaks kindly;' वशम्बदः 'who speaks authoritatively:' from गम 'to go,' विहङ्गमः 'who goes in the sky:' from कृ 'to make,' भयङ्कर 'fearful,' 'alarming;' अभयङ्कर 'what removes fear;' क्षेमङ्कर 'what brings good:' from भृ 'to nourish,' विश्वम्भर 'what nourishes all;' विश्वम्भरा 'the earth:' from तप 'to scorch,' परन्तपः 'who scorches or subdues an enemy,' 'a hero:' from यम 'to restrain,' वाचंयमः 'an ascetic,' 'one who restrains his speech' or 'observes a vow of silence:' from दृ 'to tear,' पुरन्दरः (not पुरन्दार) 'who tears or destroys a town,' a name of Indra. भू 'to be,' with आशित 'fed,' makes आशितम्भवः 'food' or 'satiety.' Of words formed with खञ् the following are examples: from एजय 'to cause to tremble,' जनमेजयः 'who awes mankind,' the name of a prince: from अज 'to go,' वातमजः 'who goes with the wind,' 'a deer:' from धे (धेट्) 'to suck,' स्तनन्धयः, fem. यी, 'who sucks the breast,' 'an infant:' from ध्वा 'to blow,' नाडिन्धमः 'a piper:' from तुद 'to torment,' विधुनुदः 'who tortures the moon,' 'the planet Ráhu;' अरुनुदः 'what afflicts the marrow,' 'what is very painful:' from पच 'to cook,' मितम्पचः 'who cooks by measure,' 'a niggard:' from तप 'to scorch;' ललाटन्तपः 'what scorches the forehead,' 'the sun:' from मद 'to be or make mad,' इरम्मदः 'what maddens or shines upon the water,' 'lightning.' From मन 'to mind' or 'think,' implying conceit or imagination, come such

compounds as परिङितम्नयः 'one who thinks himself a Pañdit ;' गाम्मन्यः 'who fancies himself a cow.' It is unnecessary to multiply examples further.

खल्, leaving झ, is added to verbs preceded by ईशत्, दुर्, or सु, to form adjectives implying the mode of the action ; as, ईशत्कर 'that which is made by a little at a time ;' दुष्कर 'what is made with difficulty ;' सुकर 'what is made with ease.' This affix is sometimes used indiscriminately with घञ् : see below.

खिष्णुच् and खुक्ञ् are attached to भू 'to be,' and ख्युन् to कृ 'to do,' compounded with certain words, which, as in the case of खच् and खश्, the ख indicates must terminate in a nasal : thus आद्यम्भविष्णुः and आद्यम्भावुकः 'a man who becomes wealthy,' 'not having been so before,' are formed with the two first affixes ; and आद्यञ्करणं 'the means of becoming wealthy,' with the last : so अन्धम्भविष्णुः, अन्धम्भावुकः, 'becoming blind ;' अन्धञ्करणं 'means of blinding ;' &c.

घ, leaving झ, forms nouns, for the most part masculine, implying place, or instrument, or appellation ; as, from कृ, आकरः 'a mine,' 'where men work ;' छद् 'to cover,' दन्तछद् 'the lip,' 'that by which the teeth are covered ;' खन 'to dig,' आखनः 'a spade ;' पण 'to deal,' आपणः 'a market ;' कष 'to touch,' निकष 'a touchstone ;' चर 'to go,' गोचरः 'pasture-land ;' वह 'to bear,' वहः 'a conveyance ;' &c.

घञ् is one of those affixes of which the application is most extensive, and it forms a number of very useful masculine nouns, signifying the act, the agency, the instrument, the thing, or the abstract property. The essential element is झ ; but the घ indicates that a final palatal is to be changed to a guttural ; and the ञ्, that a radical medial झ is to be made long, and a final vowel to take its Vṛiddhi element, whilst any medial vowel but झ is changed to the Guṇa equivalent : a penultimate nasal is, with a few exceptions, rejected. Thus पच, 'to cook,' makes पाकः 'cooking' or 'maturity ;' पद् 'to go,' पादः 'a foot ;' कम् 'to desire,' कामः 'desire,' 'love ;' अस्म 'to be weary,' विश्रामः 'rest ;' सृ 'to go,' सारः 'strength,' 'essence,' अनीसारः

‘diarrhoea ;’ हृ ‘to take,’ हारः ‘a necklace,’ आहारः ‘food ;’ रु ‘to cry,’ with सम्, संरावः ‘roaring ;’ भू ‘to be,’ भावः ‘nature,’ ‘condition ;’ विश ‘to enter,’ वेशः ‘an abode ;’ रुज ‘to be sick,’ रोगः ‘disease ;’ स्पृश ‘to touch,’ स्पर्शः ‘touch ;’ इन्ध ‘to kindle,’ रथः ‘fuel ;’ अन्ध ‘to loosen,’ प्रअथः ‘flaccidity,’ the vowel remaining short ; रज्ज ‘to colour,’ रागः ‘passion,’ but रङ्गः ‘a theatre ;’ स्यद्, ‘to go,’ makes either स्यदः ‘speed,’ or स्यन्दः ‘dropping ;’ स्फुर् and स्फुल्, ‘to throb,’ make स्फारः and स्फालः ‘throbbing ;’ चि, ‘to collect,’ changes its initial to क ; as, कायः ‘the body,’ निकायः ‘a habitation.’ Many words formed with घञ् admit of क्षप् also, as observed above ; taking one or other in different senses or combinations ; as, णी, ‘to guide,’ makes नायः ‘leading ;’ but प्रणय ‘affection,’ परिणाय ‘throwing round,’ परिणयः ‘marriage ;’ ग्रह ‘to take,’ with अव and नि prefixed, to form terms of imprecation, makes अवग्राहः ‘dishonour,’ निग्राहः ‘death,’ as अवग्राहस्ते भूयात् ; but अवग्रहो धनस्य ‘acceptance or seizure of the wealth,’ चोरस्य निग्रहः ‘confinement of the thief.’ Some of the distinctions are very fanciful : thus चि compounded with पुष्प, ‘a flower,’ takes घञ् when it means ‘gathering by hand,’ as पुष्पचायः ; but क्षप् when it means gathering in any other way, as पुष्पचयः ‘gathering flowers (with a stick).’

घिनुण् forms attributives in इन्, requiring the change of अ to आ, and of any other short vowel to its Guṇa substitute : त्यज ‘to leave,’ त्यागिन् ‘who leaves ;’ युज ‘to join,’ योगिन् ‘who joins,’ योगी ‘a religious man ;’ द्विष ‘to hate,’ द्वेषिन् ‘who or what hates ;’ क्रीड ‘to play,’ क्रीडिन् ‘who plays ;’ पृच् ‘to touch,’ सम्पर्किन् ‘what touches’ or ‘is close to ;’ वद् ‘to speak,’ परवादिन् ‘who contradicts.’ The class of verbs शमादि (see p. 224.) do not change the vowel ; शमिन् ‘who is calm ;’ except मद, with उत् or प्र prefixed, उन्मादिन् or प्रमादिन् ‘mad,’ ‘intoxicated.’

घुरच्, leaving उर, is added to मिद् ‘to be unctuous,’ भास ‘to shine,’ भञ्ज ‘to break ;’ as, मेदुर ‘unctuous,’ भासुर ‘splendid,’ भङ्गुर ‘fragile.’

ट, leaving अ, is added to कृ ‘to do,’ सृ ‘to go,’ and चर ‘to

go,' to form attributives and appellatives in composition with other words. ट indicates the formation of the feminine in ई; as, किङ्करः 'a servant,' किङ्करी 'a female servant.' When the feminine is किङ्करा, the derivative कर has been formed with अच्: so दिवस्करः 'who makes the sky,' 'the sun;' भास्करः 'who makes light,' 'the sun:' यशस्करः -री -रं 'what makes fame,' 'honourable,' 'glorious:' so also अग्र्येसरः 'one who goes before,' 'a leader;' भिक्षाचरः 'one who goes for alms,' 'a mendicant;' &c.

टक्, leaving अ, is added to हन् in certain compounds, when म् is substituted for the root, to signify the agent; as, जायाम्नः 'a man who kills his wife;' पतिघ्नी 'a woman who kills her husband;' कपाटघ्नः 'one who destroys or breaks open a door,' 'a thief;' पित्तघ्नं 'what destroys bile,' 'clarified butter.' Compounded with पाणि and ताड, in the sense of 'manufacture' or 'art,' घ् is substituted for the root; as, पाणिघः or ताडघः 'a mechanic,' 'an artisan.' It is also added to गै 'to sing,' and पा 'to drink,' in certain combinations; सामगः, सामगी, 'a male or female chaunter of the Sāma;' सुरापः -री 'a winebibber:' but पा, 'to preserve,' takes क; as, क्षीरपा ब्राह्मणी 'a female Brahman, who keeps the milk.'

ड, leaving अ, is added to गम 'to go,' and हन 'to kill,' to form attributives and appellatives: the ड indicates the elision of the radical final: सर्वत्रग 'who or what goes every where;' विहगः 'who goes in the air,' 'a bird;' उरगः 'what goes on its belly,' 'a snake;' शत्रुह 'a destroyer of an enemy;' तमोपहः 'what drives away darkness,' 'the sun.'

डु forms nouns with भू 'to be,' preceded by वि, प्र, and सं; as, विभुः 'who is every where,' 'a deity;' प्रभुः 'a master;' सम्भुः 'a progenitor:' also with दु 'to flow,' preceded by its object; नितदुः 'what runs in a measured course,' 'the ocean;' शतदुः 'what runs in a hundred (streams),' 'a river.' शम्भुः, a name of Śiva, is considered to be formed also with this affix, from शं 'auspicious,' and भू 'to be.'

ण, leaving अ, is added to verbs ending in ञा to form nouns of various kinds; as, दा 'to give,' दायः 'a portion;' धा 'to

hold,' धायः 'a possessor,' 'one who has' or 'holds ;' इयै 'to go,' अवश्यायः 'frost : ' also to इर 'to go,' सु 'to ooze,' धो 'to destroy,' ह 'to take,' preceded by prepositions ; as, अत्यायः 'going away,' 'end,' 'destruction ;' आस्रावः 'trickling ;' अवसायः 'end,' 'conclusion,' or 'who or what ends ;' अवहारः 'a shark,' also 'who or what takes away : ' also to णी 'to guide,' नायः 'a means ;' लिह 'to lick,' लेहः 'licking ;' श्लिष 'to embrace,' श्लेषः 'embracing ;' ग्रह 'to take,' ग्राहः 'an alligator ;' व्यध 'to pierce,' व्याधः 'a hunter.' It is also added to जन 'to be born,' preceded by nouns or particles in various senses ; as, अज 'unborn ;' द्विज 'twice born ;' द्विजः 'a Brahman ;' अनुज 'born after ;' अनुजः 'a younger brother ;' सरसिजं 'a lotus,' 'born in a pool ;' मन्दुरजः 'a monkey,' 'one born in a stable ;' अदृष्टज 'born from accident,' or 'what has not been foreseen.' From खन, 'to dig,' it forms परिखा 'a ditch.' It is also added to अद् 'to eat,' preceded by नि ; as, न्यदः 'food : ' and to शील 'to be possessed of,' कम् 'to desire,' भक्ष 'to eat,' preceded by their objects ; as, मांसशील 'having flesh,' 'stout ;' मांसकाम 'desirous of flesh ;' मांसभक्ष 'eating flesh : ' also to ईक्ष 'to see,' and चर 'to go,' preceded by आ ; as, सुखप्रतीक्ष 'expecting happiness ;' कल्याणाचार 'one of good habits.' These make their feminines in आ ; as, मांसशीला &c.

णिनि is an affix of extensive use to form attributives from verbs. The essential termination is इन् ; the initial ण prolonging in most cases a radical short vowel. Nouns thus formed are mostly declinable in three genders as nouns in इन् (p. 63). It is affixed to a class of words called ग्रहादि ; as, ग्राहिन् 'who or what takes ;' स्थायिन् 'who or what stays' or 'is stationary ;' निरक्षिन् 'preserving,' 'protecting ;' अपराधिन् 'who or what offends ;' परिभाविन् 'what disgraces.' It is also added to इन्, preceded by कुमार or शीर्ष ; as, कुमारघातिन् 'who strikes the boy ;' शीर्षघातिन् 'who strikes the head : '—to verbs preceded by nouns ; as, उष्णभोजिन् 'who eats his meal hot ;' साधुकारिन् 'who does what is right ;' ब्रह्मवादिन् 'who declares Brahma' (the Vedas or the true god). It is

also added to them to form attributives implying 'similarity,' as उष्ट्रकोशिन् 'who cries like a camel;' or to denote a religious obligation, as स्थण्डिलशायिन् 'who sleeps on the ground,' in consequence of a vow.

एयुट् is affixed to a few verbs to form appellatives or attributives: एण prolongs the radical vowel; ट indicates the feminine termination to be ई; and यु, wherever it occurs, indicates the final of the derivative to be छनः thus, from गै 'to sing,' गायनः, गायनी, 'a male' or 'female singer;' from हा 'to abandon,' हायनः 'a year,' or 'a kind of rice.'

खि is added to भज् 'to take,' with the effect of क्षिप्, except that it prolongs the vowel; as, अंशभाज् (nom. भाक्) 'one to take his share,' 'an heir.'

खुल् is an affix to verbs in general to form nouns attributive of agency: एण, as usual, lengthens the vowel; whilst वु indicates the termination of the derivative to be चकः thus कृ, 'to do,' makes कारक 'who or what makes;' पच 'to cook,' पाचक 'who or what cooks' or 'ripens;' हन 'to kill,' घातक 'who or what destroys;' दा 'to give,' दायक 'a giver.' Some verbs do not make the vowel long; as दम, दमक 'who tames;' बध, बधक 'who kills;' जन, जनकः 'who begets,' 'a parent.' Feminine nouns usually substitute इ for the penultimate vowel; as, कारिका, पाचिका, &c.: so do some feminine nouns, names of diseases, formed with this affix; as, प्रचर्द्विका 'vomiting,' प्रवाहिका 'diarrhoea:' they are considered irregular: so are आसिका 'sitting,' and शायिका 'lying down.'

तृच् is an affix of extensive use to form appellatives of agency; it leaves तृ, and nouns formed with this affix are declined like nouns in च्त् in the three genders (see p. 42): thus कृ 'to make,' कर्तृ 'a maker,' 'a doer;' गम, गन्तृ 'a goer;' पच, पक्त् 'a cooker,' 'a ripener.' It follows the analogy of the original verb in inserting or omitting इ before त; as, सोढृ or सहितृ 'who bears;' एषितृ or एष्टृ 'who wishes;' क्रन्तृ, क्रान्तृ, or क्रमितृ, 'who goes;' &c. After some verbs, तृन् is said to be

used instead of नृच्; as, from हु 'to sacrifice,' होतृ 'the ministering priest.'

नङ्, leaving न, forms substantives from यज 'to worship,' याच 'to ask,' यत् 'to strive,' विश 'to shine,' प्रच्छ 'to ask;' as, यज्ञः 'sacrifice,' याचना 'solicitation,' यत्नः 'effort,' विश्वः 'shining,' and प्रश्नः 'a question.' स्वप्नः, 'sleep' or 'a dream,' is formed from ध्वप 'to sleep,' with नन् affixed.

नजिङ् forms adjectives from ध्वप 'to sleep,' तृष 'to thirst,' धृष 'to be proud;' as स्वप्नन् 'sleepy,' तृष्णन् 'thirsty,' धृष्णन् 'arrogant:' they are declined in three genders like nouns in ज् (p. 48).

मनिन् forms attributives and appellatives from verbs ending in vowels; as, from दा 'to give,' सुदामन् a proper name; जृ 'to injure,' शर्मन् a title proper for a Brahman.

युच्, which, as remarked under the head of ण्युत्, leaves, for the termination of the derivative, अन, forms attributives of agency and appellatives after verbs that signify 'motion,' 'sound,' 'ornament,' or 'anger;' as, चलन 'who or what is going;' कम्पन 'who or what is shaking;' रवण 'who or what is sounding;' भूषण 'who or what is adorning;' क्रोधन 'who or what is in a passion:' also after verbs beginning with a consonant, and having the indicatory vowel gravely accented; as, वृ 'to be,' वर्त्तन 'who or what is abiding;' वृध 'to increase,' वर्द्धन 'who or what is increasing:' also after various other verbs; as, जु 'to be quick,' जवन 'fleet;' ज्वल 'to burn,' ज्वलन 'burning,' 'shining;' &c. The feminine termination of nouns formed with युच् is टाप्; as, चलना, कम्पना, &c.: it also forms feminine nouns signifying the act, after verbs of the tenth conjugation or causals; as, कारणा 'causing to do;' हारणा 'causing to take:' also after a few other verbs; as, आस, आसना 'sitting;' अन्य्, अन्यना 'loosing;' यद्, यदना 'effort,' 'exertion;' वदि, वन्दना 'praising;' विद, वेदना 'perception.'

र forms attributives with नम 'to bow,' कम्प 'to tremble,' स्मि 'to smile,' कम् 'to desire,' हिसि 'to injure,' दीप 'to shine;' as,

नम्र 'bent,' कम्प 'tremulous,' स्मेर 'smiling,' कम् 'desirous,' हिंस 'mischievous,' 'cruel,' दीप्ति 'radiant.' It also forms the indeclinable noun अजस्र 'continual,' from जस 'to let loose,' with the negative prefixed.

रु forms attributives with certain verbs; as, दा 'to give,' दो 'to cut,' धि 'to bind,' शद 'to decay,' षद 'to go : ' दाह 'who or what gives,' or 'who or what cuts;' सेह 'who or what binds;' शदु 'decaying;' सदु 'what goes.'

रुक् forms appellatives with जागृ, 'to wake,' and verbs in the frequentative mode; as, जागरुक् 'vigilant,' and यायजूक् 'who worships frequently,' दन्दशूक् 'who bites keenly,' दन्दशूकः 'a snake;' from यज 'to worship,' दंश 'to bite;' &c.

ल्यु forms nouns of agency from a class of verbs called नन्धादि, and from a variety of others: for the effect of ल्यु, see ल्युट् and ल्युच् above: नन्द 'to delight,' नन्दन 'who or what is delighted;' मद 'to madden,' मदन 'who or what maddens;' साध 'to accomplish,' साधन 'who or what effects;' बह 'to bear,' सहन 'who or what bears.' These nouns are very commonly used in the masculine gender as appellatives; as, नन्दनः 'a son,' मदनः 'Love,' मधुसूदनः 'the destroyer of Madhu,' a name of Vishṇu; and the like.

ल्युट् is an analogous termination to the preceding, and also forms derivatives ending in ल्यन; but they are not nouns signifying an agent; they denote the object, the act, the instrument, the site, or the abstract condition; and although sometimes masculine or feminine, are more usually neuter nouns: भोजनः 'an article of food,' भोजनं 'food in general' or 'feeding,' from भुज 'to eat;' जल्पनं 'chattering,' from जल्प 'to talk;' हसनं 'laughing,' 'laughter,' from हस 'to laugh;' साधनं 'accomplishing,' or 'means,' 'instrument,' from साध 'to effect;' पानं 'drinking' or 'drink,' from पा 'to drink;' प्रव्रश्चनः 'an implement of cutting,' 'an axe,' from व्रश्च 'to cut;' गोदोहनी 'an implement of milking,' 'a milk pail,' from दुह 'to milk.' The ट् of the affix denotes the feminine formation in ई.

वरच् forms attributives, which in one or other gender become

appellatives, from different verbs ; as, **ष्टा** ‘to stay,’ **स्यावर** ‘who or what is stationary,’ **स्यावरं** ‘an inanimate product of nature ;’ **ईश** ‘to be powerful,’ **ईश्वर** ‘who is powerful,’ **ईश्वरः** ‘God ;’ **भास** ‘to shine,’ **भास्वर** ‘radiant,’ &c. It is also added to **या**, ‘to go,’ in the frequentative mode ; **यायावर** ‘who or what goes repeatedly.’

बुष् is added to **निन्द**, ‘to abuse,’ and other verbs, to form attributives signifying the agent ; as, **निन्दक** ‘who or what reviles ;’ **हिंसक** ‘who or what injures ;’ also to **दिव** ‘to play,’ and **क्रुश** ‘to cry,’ preceded by **आ** ; as, **आदेवक** ‘who sports’ or ‘plays ;’ **आक्रोशक** ‘who calls out’ or ‘cries.’

बुन्, like the preceding, leaving **अक**, forms attributives with **गु** ‘to go,’ **सृ** ‘to go,’ and **लू** ‘to cut ;’ as, **प्रवक** ‘who or what goes ;’ **सरक** ‘who or what moves ;’ **लवक** ‘who or what cuts.’ It also forms benedictory nouns ; as, **जीवक**, ‘living,’ is used as wishing long life to ; **जीवकस्त्वं भूयाः** ‘Mayest thou be a liver,’ i. e. live long.

श, leaving **अ**, is added to different verbs to form attributives and appellatives. The **श** indicates that the derivative follows the conjugational form of the verb ; as, **पा**, **पिबति** ‘to drink,’ **पिव** ‘who or what drinks,’ **दृश**, **पश्यति** ‘to see,’ **पश्य** ‘who or what sees ;’ **धे**, **धयति** ‘to suck,’ **धय** ‘who sucks,’ **धयः** ‘a boy,’ **धया** ‘a girl.’ So **दा** ‘to give,’ and **धा** ‘to hold,’ third conj. ; **दद** ‘who or what gives ;’ **दध** ‘who or what holds.’ So **लिप** ‘to smear,’ and **विद्** ‘to know,’ of the sixth conjugation, make **लिम्प** and **विन्द** ; as in **निलिम्पाः** ‘the unsoiled,’ ‘the gods ;’ **गोविन्दः** ‘who tends the cattle,’ a name of Vishṇu. So derivatives from verbs of the tenth conjugation and causals retain the sign ; as, **चित** ‘to think,’ **चेतय** ‘who or what reflects ;’ **पृ**, **पारय** ‘who or what fills ;’ **उद्** and **एज**, **उदेजय** ‘what causes to tremble.’ **श** is also added to various verbs to form feminine abstract nouns ; as, **क्रिया** ‘act,’ ‘action,’ **इच्छा** ‘wish,’ **परिचर्या** ‘worship,’ **परिसर्या** ‘wandering,’ **मृगया** ‘hunting,’ **अटाट्या** ‘roaming,’ **जागर्या** ‘waking,’ ‘vigilance.’

षाकन्, leaving **आक**, forms attributives from a few verbs ; as,

जल्पाक 'prattling,' 'a babbler,' from जल्प 'to talk idly;' भिक्षाक 'begging,' from भिक्ष 'to seek alms;' &c. The feminine is formed with ई—जल्पाकी, भिक्षाकी, &c.—by virtue of the indicative initial ष.

प्युन्, like खुल् &c., as above, leaves चक, and forms attributives denoting the practiser of any art or business: the feminine, in consequence of ष, ends in ई: thus नृत, 'to dance,' makes नर्तकः, नर्तकी, 'a male or female dancer;' खन 'to dig,' खनकः, खनकी, 'a male or female ditcher.'

इन्, leaving त्र, forms neuter and feminine nouns from various verbs, signifying the instrument or means by which any end is effected; as, दो 'to cut,' दात्रं 'a sickle;' षिच 'to sprinkle,' सेक्कं 'a bucket;' यु and युज 'to join,' योत्रं or योक्त्रं 'fastening of a yoke;' शस 'to injure,' शस्त्रं 'a weapon;' गी 'to guide,' नेत्रं 'the eye;' दंश 'to bite,' दंष्ट्रं 'a tooth;' शास 'to govern,' शास्त्रं 'a scripture.' पू, 'to purify,' makes पोत्रं 'the snout of a hog,' or 'the shaft of a plough.' धे, 'to suck,' makes धात्री 'a nurse;' and धा 'to have (health by it),' धात्री a particular shrub.

स्यकन् is added to the verb गै, 'to sing,' to form गाथकः 'a singer.'

SECTION III.

Nominal Derivatives.

254. Having formed primitive nouns from verbs, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express. These derivative nouns, called, as already mentioned, Tad-dhita ('relating or belonging to that' which is primitive), are formed in the usual mode by attaching certain affixes to the base, and modifying the latter agreeably to special rule, or to the indications afforded by the letter or letters accompanying the essential elements of the termination.

255. The difficulty of an unexceptionable classification of the Taddhita derivatives is still greater than even that of the

classification of Kṛidanta words, inasmuch as the former are still more diversified in form and purport, and as many of the affixes are applicable in a greater variety of acceptations. We must therefore have recourse again to the alphabetical arrangement of the terminations, distinguished under a few different heads, and occasionally associating a few of an analogous and limited application.

256. Some of the most extensively useful of the Taddhita affixes are connected by an analogous diversity and extent of application. They are mostly employed in forming words which are one or other, or sometimes all, of the following: 1. Patronymics and terms denoting lineal descent, or community of origin; 2. Attributives of a variety of qualities and circumstances; 3. Appellatives, or names of persons and things; 4. Nouns of aggregation; and 5. Abstract nouns. These may therefore be classed under one head, as Miscellaneous nouns. Another considerable class of terminations is employed to denote possession of a thing or property by an individual object; and they may constitute another class, as Possessives. The terminations forming the superlative and comparative degrees are included amongst the Taddhita affixes; and so are those which form various pronominal derivatives, and terms connected with number, as ordinals, &c.: these may be grouped together. Finally, there are various indeclinable and adverbial terms. Thus making four classes of nominal derivatives; in each of which the terminations may be alphabetically arranged. With exception of the last of the above classes, Taddhita derivatives are declinable in either one or all of the genders.

257. The letter or syllable which forms the essential adjunct to the base, is sometimes merely added to it agreeably to the laws of combination; but it more usually takes the place of the last vowel of the primitive, and if that be followed by न्, of the consonant also. Thus from शिव comes शैव; from विकर्ण, वैकर्ण; from विनता, वैनतेय. A final उ or ऊ

may be changed to its Guṇa equivalent, and thus combined with the vowel of the affix, as कुरु, कौरव; but it may be sometimes cut off, as इक्ष्वाकु, रेक्ष्वाक. अश्मन्, 'a stone,' makes आश्म 'stony;' ब्रह्मन् 'the Vedas' or 'Brahma,' ब्राह्म 'relating to Brahma' or 'the Vedas;' but as a generic term of descent, it makes ब्राह्मणः 'a Brahman.' So nouns ending in इन् usually preserve the final; as, चक्रिन् 'a car,' चाक्रिण 'belonging to a car.' There are many varieties, however, in the annexation of the affix to the base, for which the Dictionary must be consulted.

258. It is also a general rule, that all those terminations which contain an indicative ण, न्, or क, require that the first vowel of the base, whether it be a simple or compound term, substitute the Vṛiddhi equivalent; as, चक्षुष् 'the eye,' चाक्षुष 'relating to the eye.' In some polysyllabic words the Vṛiddhi letter is repeated; as, मुहद् 'a friend,' सौहार्दि 'friendship;' and from अग्नि and मरुत् combined, comes आग्निमारुतं 'sacred to Agni and Marut' (fire and wind). If the primitive begins with a compound letter, of which the second member is य or व, the Vṛiddhi diphthong ऐ or औ is commonly prefixed to the semi-vowel; as, from न्याय, 'logic,' comes नैयायिकः 'a logician;' from व्याघ्र 'a tiger,' वैयाघ्र 'covered with a tiger's skin;' from श्वस् to-morrow, शौचस्तिक 'of, or relating to, to-morrow.'

259. In some instances, nominal derivatives retain the form of the primitives unaltered; as, पञ्चालः 'a native of Panchála,' otherwise पाञ्चालः; यवन 'belonging or relating to the Yavanas,' otherwise यावन. In these cases, it is affirmed, that the usual affix had been attached to the primitive, but again rejected, together with its effects: this is called Taddhita-luk.

260. Attributives formed with affixes containing an indicative ण, न्, ठ, ढ, घ, and taking the three genders, form, with a few exceptions, the feminine with ई; as, पाञ्चाली, वैदर्भी, आक्षुषी, मानुषी, &c.

CLASS I. *Miscellaneous affixes.*

सन्, leaving स, forms, 1. Patronymics; as, सौत्सः 'a son' or

‘male descendant,’ of उत्सः also generic terms of descent ; as, दैव ‘any divine being,’ from देव ‘a deity :’ 2. Attributives in certain senses ; as, द्वैष ‘covered with an elephant’s hide,’ from द्विप ‘an elephant ;’ हारिद्र ‘dyed with turmeric,’ from हरिद्रा ; दैवदारु ‘made of the wood of the Devadāru pine :’ 3. Appellatives ; as, नृ ‘a man,’ नारी ‘a woman ;’ पृथिवी ‘the earth,’ पार्थिवः ‘a prince :’ 4. Nouns of aggregation ; as, कापोतं ‘a flock of pigeons,’ from कपोतः and 5. Abstract nouns in certain senses ; as, अश्वं ‘the nature of a horse.’ In general, अञ् may be considered as forming similar derivatives with the analogous termination अण्, and to be applicable to the same primitives, although theoretically it is limited to words of which the first vowel is gravely accented, which terminate in उ, or which belong to certain specified classes ; as, खण्डिकादि or खण्डिक, and others.

अठच् forms from कर्मन्, ‘act,’ the attributive कर्मठ ‘active,’ ‘energetic.’

अण्, leaving अ, is an affix of very universal application. It forms, 1. Patronymics ; as, औपगवः ‘a son or descendant of उपगु ;’ वासुदेवः ‘the son of Vasudeva’ वसुदेवः, that is, Kṛishṇa : also terms of descent in general ; as, ब्राह्मणः ‘a Brahman,’ from ब्रह्मन्. A final च् is changed to उर् before the अ of अण् in this sense ; as, द्वैमातुरः ‘the son of two mothers,’ from द्वि and मातृ ‘a mother.’ 2. Attributives ; as, मंजिष्ठा ‘Madder,’ मांजिष्ठ ‘of the colour of, or dyed with, Madder ;’ वस्त्र ‘cloth,’ वास्त्र ‘made of, or covered with, cloth,’ &c. ; शैव ‘relating or belonging to, or a worshipper of, Śiva ;’ वैष्णव ‘relating or belonging to, or a worshipper of, Viṣṇu ;’ नैषध ‘belonging to, or produced in the country of, Nishadha.’ अश्व, ‘a horse,’ makes अश्व ‘belonging or relating to a horse,’ ‘drawn by horses ;’ शर्करा ‘sugar,’ शर्कर ‘sugary,’ ‘made of sugar,’ or ‘as sweet ;’ और्ण ‘woollen,’ ‘made of wool,’ from ऊर्णा ‘wool ;’ ग्रैष्म, हैमन्त, हैमन्त, ‘produced in the hot or cold weather,’ ‘summer,’ ‘winter ;’ आह्न ‘diurnal,’ from अहन् ‘a day ;’ नैश ‘nocturnal,’ from निशा ‘night ;’ सांवत्सर ‘annual,’ from संवत्सरः ‘a year ;’ शारीर ‘bodily,’ ‘corporeal,’ from

शरीरं 'the body.' It also forms possessive attributes ; as, प्रज्ञा 'wisdom,' प्राज्ञ 'having wisdom,' 'wise.' 3. Many of the attributives already given are also appellatives : thus शैवः and वैष्णवः mean severally 'a follower of Śiva or Viṣṇu ;' नैषधः is a proper name, 'king of Nishadha ;' आश्वः 'a carriage drawn by horses.' पौष, relating to the asterism पुष्य, is in the masculine पौषः, the name of a month, when the moon is in that asterism ; and in the feminine, पौषी 'day of full moon in the month of Paush.' 4. Aggregates ; as, वाकं 'a flight of cranes,' from वकः 'a crane ;' भैक्षं 'a troop of beggars,' from भिक्षुः 'a beggar.' 5. Abstract nouns ; as, शुचिः 'who is pure,' शौचं 'purification ;' मुनिः 'a silent sage ;' मौनं 'silence ;' युवन् 'young,' यौवनं 'youth ;' पुरुषः 'a man,' पौरुषं 'manliness,' 'manhood,' 'manly stature,' &c. ; पृथु 'large,' पार्थिवं 'bulk,' 'bigness.' अण् is also sometimes used pleonastically ; as, बन्धुः or बान्धवः 'a kinsman ;' औषधिः or औषधं 'a drug ;' देवता or दैवतः 'a divinity.'

इन्, leaving इ, forms patronymics only ; as, दाक्षिः 'a descendant of Daksha ;' वैयासकिः 'a descendant of Vyāsa' (क being inserted).

इनच् and analogous terminations, क and पिटच्, are added to चिक् and चि, substituted for नि, to form चिकिन, चिक्क and चिपिट signify 'flat, as the nose,' चिकिना नासिका ; or 'flat-nosed,' चिपिटः पुरुषः, &c.

इनि is added to a class of words to form nouns of multitude ; as, खलिनी 'a number of mills : ' also to कर्मन्द and कृशाश्च, severally authors of rules for an order of mendicants, and for acting ; to imply their disciples ; कर्मन्दिन् 'a mendicant,' कृशाश्चिन् 'an actor.' इनि is of more extensive application as a possessive affix.

इमनिच्, leaving इमन्, forms abstract masculine nouns from attributes of sensible properties ; as, शुक्ल 'white,' शुक्लिमन् 'whiteness ;' पृथु 'large,' प्रथिमन् 'bulk ;' मृदु 'soft,' मृदिमन् 'softness ;' महत् 'great,' महिमन् 'greatness ;' गुरु 'heavy,' गरिमन् 'heaviness ;' &c. These form their nominatives in आ ; as, शुक्लिमा, &c. (see p. 59).

रण्य is added to प्रावृष् 'the rainy season,' forming प्रावृषेण्य 'what grows or is produced in the rains.'

कटच् is added to appellatives to signify 'multitude ;' अविकट 'a flock of sheep ;' also to various prepositions to form attributives conveying their general purport ; प्रकट 'manifest ;' विकट 'large,' 'extended ;' संकट 'contracted ;' उत्कट 'much ;' निकट 'near.'

कट्यच् added to रथ forms रथकट्या 'a multitude of carriages.'

कन्, that is, क, forms a variety of derivative words, mostly attributives ; as, मदक 'produced or born in the country of Madra,' स्थूतक 'stout,' पीतक 'dyed yellow,' मत्त 'belonging to me,' त्वत्त 'belonging to thee,' उक्त 'sad,' पञ्चक 'bought with five,' 'bearing or receiving five,' as tax or interest. It forms also attributives implying 'skill ;' as, केशक 'one skilled in dressing hair : ' or 'limitation ;' as, छिन्न 'cut,' छिन्नक 'a little cut : ' also 'likeness ;' as, शीतक 'cold, as it were,' i. e. dull, slow ; उष्णक 'hot, as it were,' i. e. quick, smart. It is added to prepositions ; as, to अधि 'over,' अधिक 'more than ;' and to अनु 'after,' and अभि 'near ;' अनुक, अभिक or अभीक 'lustful.' It forms also appellatives ; as, अंशक : 'an heir,' 'one who takes his portion,' from अंश : 'a part ;' particularly when pity or contempt is intended ; as, वृक्षक : 'a stumpy tree ;' शूद्रक : 'an inferior Súdra ;' पुत्रक : 'the poor child ;' देवदत्तक : 'the unhappy Devadatta ;' अश्वक : 'a vile horse.' It sometimes implies 'doubt ;' as, अश्वक : 'the horse (of whom is this).' It is frequently pleonastic ; as, अवि : or अविक : 'a sheep ;' मणि : or मणिक : 'a jewel ;' &c.

कल्प and the analogous terminations देश्य and देशीय् are affixed to nouns to form appellatives implying 'inferiority ;' विद्वत्कल्पः, विद्वद्देश्यः, विद्वद्देशीयः, 'an inferior scholar.' They are also attached in an adverbial form to verbal inflexions ; as, पचदिकल्पं &c. 'he cooks incompletely,' 'he does not finish cooking.'

ख and खन् are analogous terminations, of which the essential adjunct is ईन ; the second requires the Vṛiddhi vowel : they form, 1. Words implying 'descent ;' as, from कुल 'a race,'

कुलीन or कौलीन ‘sprung from a good family :’ 2. Attributives ; as, अहन्, ‘a day,’ makes अहीन ‘to be done in a given number of days ;’ अवारपारः ‘either bank of a river,’ अवारपारीण ‘who or what goes or extends to both banks ;’ ग्रामः ‘a village,’ ग्रामीण ‘rustic’ ‘village :’ आत्मन् makes आत्मनीन ‘what is fit or good for oneself ;’ विश्वजन ‘all mankind,’ विश्वजनीन ‘what is fit or good for all :’ 3. Appellatives ; तिल, ‘Sesamum,’ makes तैलीन ‘a field of Sesamum ;’ सप्तपदं ‘seven steps,’ सप्तपदीनं ‘friendship,’ ‘intimacy ;’ हैयङ्गवीनं ‘fresh butter,’ from ह्यस् ‘to-day,’ and गौ ‘a cow.’

घ, leaving इय, forms, 1. words of descent ; as, from क्षत्रः ‘a man of the military caste,’ क्षत्रियः the same, as sprung from him : 2. Attributives ; as, राष्ट्रः ‘a country,’ राष्ट्रिय ‘relating or belonging to it.’

छ and छण् are analogous affixes, both leaving ईयः the one requires Vṛiddhi ; the other not : they form, 1. words of descent in general ; as, स्वस्रीयः ‘a sister’s son,’ पैतृस्वस्रीयः ‘the son of a father’s sister :’ 2. Attributives ; महेन्द्रीय or माहेन्द्रीय ‘relating to Mahendra ;’ वत्सीय ‘suited to, or fit for, a calf ;’ प्राकारीय ‘fit for a wall :’ क is inserted before the affix after some words ; as, स्वकीय ‘own,’ राजकीय ‘royal :’ 3. Appellatives ; as, पर्वतीयः ‘a mountaineer.’

चणप् and चुञ्चु are two affixes to nouns to form attributives implying ‘being known by ;’ as, विद्याचण or विद्याचुञ्चु ‘known by, or on account of, learning.’

झ, leaving झ, forms feminine nouns of descent ; as, पार्थिवा ‘a female descendant of पृथिवी ;’ and nouns of action, compounded with पात ‘falling ;’ as, दारुडपाता ‘falling of an hour,’ ‘a lunar day.’ After इयेन ‘a hawk,’ and तिल ‘Sesamum,’ a nasal is inserted ; as, इयैनम्पाता ‘hawking ;’ तैलम्पाता ‘an oblation’ (in which Sesamum is scattered).

ञिर् alternates with ठञ् after a few words, and like it leaves इक् for the termination ; but it differs in forming the feminine with आ ; as, काशि ‘a city’ (Benares), काशिक ‘belonging to Kási ;’ fem. काशिका ; with ठञ् it would be काशिकी.

ज्य, leaving य, forms a few appellative and abstract nouns ; वैदूर्यं 'the lapis lazuli,' from विदूर a mountain so named ; गाम्भीर्यं 'depth,' from गम्भीर 'deep ;' आनन्त्यं 'infinity,' from अनन्त 'endless ;' आतिथ्यं 'hospitality,' from अतिथि 'a guest ;' and others.

टीटञ् with the analogous terminations नाटच् and भटच् are added to the preposition अव to form attributives implying 'flat,' as the nose ; अवटीटा, अवनाटा, or अवभटा, नासिका, 'a flat nose ;' अवटीटः, अवनाटः, अवभटः—पुरुषः 'a flat-nosed man.'

द्यु or द्युन्, is an affix, leaving अन, to form attributives from adverbs importing 'time :' त is inserted : as सायं 'evening,' सायन्नन 'what is of the evening ;' अद्य 'to-day,' अद्यतन 'what is of to-day ;' प्राह्णे 'in the forenoon,' प्राह्णेतन 'what is of the forenoon ;' चिरं 'long,' चिरन्नन 'lasting' or 'delayed long ;' &c.

ठक् is an affix forming a number of words, substituting इक् for the finals of nouns ending in अ or आ, or in अन्, and adding क to others : it forms, 1. a few patronymics from feminine nouns in ई, the final of which is also cut off ; as, रैवतिक 'a descendant of रेवती :' but it also implies inferiority in this form ; as, गार्गिक 'an inferior,' 'a young or silly descendant of गर्गी.' 2. Attributives ; as, लाक्षा makes लाक्षिक 'dyed with Lac ;' दधि, दाधिक 'made with, or fed with, curds ;' धर्म, धार्मिक 'virtuous,' but अधार्मिक 'wicked ;' मास, मासिक 'given or lasting for a month ;' वर्ष, वार्षिक 'annual,' 'lasting for a year ;' सेना, सैनिक 'belonging to an army.' 3. Appellatives ; आक्षिक : 'a gambler,' from अक्ष 'dice ;' नैयायिक : 'a logician,' from न्याय 'logic ;' आस्तिक : 'a believer,' नास्तिक : 'an atheist,' from अस्ति 'what is :' असि, 'a sword,' makes आसिक : 'a swordsman ;' धनुष् 'a bow,' धानुष्क : 'a bowman.' 4. Aggregates of inanimate objects ; as, साङ्गुकं 'a heap of parched grain :' but also of elephants, हास्तिकं ; and of kine, धैनुकं.

ठञ् forms similar derivations as the preceding, but is mostly limited to attributives, which sometimes become appellatives ; as वैदिक 'relating to the Vedas,' वैदिकः 'a Brahman who studies or teaches them ;' सांग्रामिक 'relating to war or battle.'

सांग्रामिकः 'a soldier.' It is extensively used to form adjectives relating to measures of value, quantity, number, or time: नैष्किक 'bought with, or of the value of, a Nishka;' अर्द्धद्रोणिक or अर्द्धद्रोणिक 'containing, or relating to, half a droṇa' (a measure of grain); वैशतिक 'bought with, or of the value of, twenty;' दैनिक 'daily' or 'lasting for a day;' मासिक 'monthly' or 'lasting for a month;' द्वैरात्रिक 'lasting for two nights;' कालिक 'continuing for a time.' Some terms of philosophy are also formed with it; as, आधिदैविक, आधिभौतिक, आध्यात्मिक, relating to that which is celestial, elemental, or spiritual. It also forms nouns of aggregation; as, केदारः 'a field,' कैदारिकं 'a number of fields.'

ठन्, like the two preceding, supplies इक् for the termination of similar nouns, but it does not require the Vriddhi change of the vowel; as, घट 'a jar,' घटिक 'what is placed in a jar;' नौ 'a boat,' नाविक 'who or what goes in a boat, relating or belonging to it;' क्रयिक 'who sells,' विक्रयिक 'who buys,' क्रयविक्रयिकः 'a dealer,' 'a tradesman;' शत 'a hundred,' शतिक 'worth, or bought with, a hundred.' It is affixed to अर्द्ध and भाग to signify 'rate of interest;' अर्द्धिकं or भागिकं शतं 'half per cent.' It is also a possessive affix; as, दण्ड 'a staff,' दण्डिक 'one who bears a staff;' केश 'hair,' केशिक 'one who has much hair;' गो and शत 'a hundred,' गोशतिक 'one who has a hundred cows.'

डामहच् is considered as an affix forming the words पितामहः -मही, मातामहः -मही 'paternal and maternal grandfather and grandmother,' from पितृ and मातृ. डुलच् added to मातृ forms मातुलः 'a maternal uncle;' व्यत् to पितृ, पितृव्यः 'a paternal uncle;' and व्य to भ्रातृ, भ्रातृव्यः 'a brother's son.'

ढक् is a useful affix: it leaves एय, and forms, 1. Patronymics and terms of descent; as, आग्नेयः 'the son of Agni;' वैनतेयः name of Garuḍa, 'the son of Vinatá;' मैत्रेयः 'son of Mitrayu;' the final of the primitive being cut off: sometimes इनङ् is prefixed to the termination; as, कौलटेयः or कौलटिनेयः 'the son of a respectable woman,' कुलटा; when कुलटा means 'a harlot,'

the derivative implying 'her son' is कौलटेर, being formed with the analogous affix ढक्. So either of these, forms words implying 'descent' from a disfigured or a base person ; as, काणेयः or काणेरः 'the son of a one-eyed man ;' दासेयः or दासेरः 'the son of a slave.' स्वसृ, 'a sister,' in combination rejects its final before ढक् ; as, पितृस्वसेयः 'the son of a father's sister,' मातृस्वसेयः 'the son of a mother's sister.' 2. ढक् also forms attributives signifying 'produced in,' or 'derived from ;' नादेय 'aquatic,' from नदी 'a river ;' माहेय 'earthen,' from मही 'the earth :' and 3. a few appellatives ; as, from व्रीहिः 'rice,' व्रीहेयं 'a rice-field.'

ढकञ् is analogous to the preceding, adding क to the termination ; as, कौलेयक 'belonging to, or derived from, a family ;' otherwise कौलेय. It is also added to a few words in a contemptuous sense ; as, ग्राम, 'a village,' makes ग्रामेयकः 'a clown ;' नगर 'a city,' नागरेयकः 'a libertine,' 'a profligate.'

ढञ् is another termination allied to the preceding ; differing from ढक् only in being restricted to certain words ; as, पुरुष, 'a man,' in particular acceptations ; as, पौरुषेयो बधः 'a killing of men ;' पौरुषेयः समूहः 'an assemblage of men ;' पौरुषेयो विकारः 'mortal or human change ;' पौरुषेयः -यी -यं 'done by a man' or 'human being.'

ण, leaving ञ, forms a few feminine nouns that signify 'striking in sport ;' as, दाण्डा 'quarter-staff,' and मौष्टा 'boxing,' from दण्ड 'a staff,' मुष्टि 'the fist :' also some attributives ; as, सर्व 'all,' सार्ध 'fit or good for all.'

ण्य, leaving य, forms words implying 'descent ;' as, दैत्यः 'a demon,' 'a son of Diti ;' आदित्यः 'an Aditya,' 'son of Aditi ;' कौरव्यः 'a descendant of Kuru.' It is added to पति, when preceded by a noun ; as, प्रजापत्यः 'son or descendant of प्रजापति ;' and to words signifying 'an artisan ;' as, तनुवाय, 'a weaver,' makes तानुवाय्यः 'a weaver's progeny :' it also forms appellatives ; as, परिषद् makes पारिषद्यः 'an assistant at an assembly.'

तल् forms feminine nouns signifying, 1. Aggregation ; ग्रामता 'a number of villages ;' जनता 'a number of men ;' गजता 'a

herd of elephants :’ 2. Abstract property ; स्त्रीता ‘womanhood,’ गोता ‘cowhood,’ पुत्रता ‘childhood.’ It is also added pleonastically to देव ; as, देवता ‘a divinity.’

तत् is added to some words to denote ‘time ;’ as, परतत् ‘of last year ;’ परातत् ‘of the year before last ;’ चित्तत् ‘of a long time ago :’ also to नू substituted for नव, नूतन ‘new :’ the latter takes तनप् in the same sense, नूतन, and, as above, नवीन.

त्यक् is added to terms of place to form attributives ; दक्षिणाय ‘produced in the south,’ ‘a native of the south,’ &c. : so पश्चात्, पौरस्त्य, ‘produced in the west, east,’ &c.

त्यकन् forms feminine appellatives after the prepositions अधि and उप ; as, अधित्यका ‘an acclivity ;’ उपत्यका ‘land, the foot of a mountain.’

त्यप् is affixed to indeclinables to form attributives implying ‘production ;’ as, कृत्य ‘produced where ;’ तत्रत्य ‘born or produced there ;’ इहत्य ‘born or produced here :’ with समा, ‘together,’ it forms समात्यः ‘a minister.’

तृ is added to गो, ‘a cow,’ to denote ‘multitude ;’ गोत्रा ‘a herd of cattle.’

त्व forms neuter abstract nouns from any other nouns ; ब्राह्मणत्वं ‘Brahmanhood,’ बालत्वं ‘childhood,’ पुण्यत्वं ‘holiness.’

दधच् and द्वयसच् are added to nouns to denote ‘measure of height ;’ ऊरुदध, ऊरुद्वयस ‘as high as the thigh.’

दूस् is added to अवि in the sense of ‘milk ;’ अविदूसं ‘ewe’s milk.’ मरीस and सोढ, equally anomalous affixes, and probably obsolete words, meaning ‘milk,’ are similarly employed ; as, अविमरीसं and अविसोढं.

नञ् and the analogous affix सञ् are added severally to स्त्री and पुंस् to form appellatives ; स्त्रैण ‘produced from, or by, a woman ;’ पौत्र ‘produced of, or by, a man.’ In the neuter gender they may be abstract nouns ; स्त्रैणं ‘womanhood,’ पौत्रं ‘manhood.’

पाशप् forms attributives from nouns in the sense of ‘inferiority ;’ as, भिषक्पाशः ‘an indifferent physician :’ compounded

with केश it signifies 'quantity ;' केशपाशः 'abundant hair :'
केशपशः has a similar purport.

पिन्न and पेज are added to तिल to denote 'barrenness ;' तिल-
पिन्नः or तिलपेजः 'barren Sesamum,' 'not bearing seed.'

फक् and फिन् are affixes forming principally patronymics or
terms implying 'descent :' the former furnishes the termina-
tion आयन, the latter आयनि ; as गार्गायणः or गार्गायणिः 'a
descendant of the sage गर्गः.' Analogous to them is षक्,
forming attributives of which the feminine takes ई, as denoted
by the sibilant : thus from कपिशा, 'a country,' comes कापिशायन
'produced in it ;' as, कापिशायनं मधु 'honey of Kapiśá ;' कापि-
शायनी द्राक्षा 'a grape of the same.'

मयट् is added to nouns to import 'made or consisting of ;'
as, अश्ममय 'made or consisting of stone,' 'stony,' 'marble ;'
काष्ठमय 'wooden,' 'made of wood ;' मृण्मय 'earthen,' 'made of
earth or clay :' it also implies 'containing' or 'abounding
with ;' as, अन्नमय 'containing food' (a dish, &c.) ; मोदकमय
'containing sweetmeats' (a shop or the like) ; घृतमयो यज्ञः 'a
sacrifice abounding with clarified butter,' i. e. one in which
many oblations are offered. It also forms with गो, 'an ox,'
the term गोमयः, which may mean either 'cow-dung,' or 'the
nature or property of a cow.'

मात्रच् is added to words to denote 'measure,' either of
height, capacity, or number ; जानुमात्र 'as high as the knee ;'
प्रस्थमात्र 'as much as a Prastha ;' पञ्चमात्र 'five in tale ;' तावन्मात्र
'so much.'

य is added to a few words to form, 1. Attributives ; as,
ग्राम 'a village,' ग्राम्य 'rural,' 'rustic ;' मुख 'the face,' मुख्य
'principal ;' दण्ड 'punishment,' दण्ड्य 'deserving punishment ;'
अर्थ 'respect,' अर्थ्य 'deserving respect ;' बध 'killing,' बध्य 'de-
serving death :' 2. Abstracts ; as, सखि 'a friend,' सख्यं 'friend-
ship ;' दूत 'a messenger,' दूत्यं 'mission :' बणिज्, 'a merchant,'
makes बणिज्या 'trade :' स्तेन 'a thief,' makes स्तेयं 'theft,' 'thiev-
ing.' य is more frequently combined with other letters, as in
ज्य, ख्य, यक्, यप्, and यत्.

यक् forms a few abstract nouns : राजन्, 'a king,' makes राज्यं 'kingdom ;' सेनापति 'a general,' सेनापत्यं 'command ;' पुरोहित 'a family priest,' पौरोहित्यं 'priesthood.'

यञ्, leaving य, forms, 1. Patronymics or terms of descent ; as, अभिजित् 'a proper name,' अभिजित्यः 'the son of Abhijit ;' दैव्य 'sprung from a god ;' वाह्य 'a native of the outer (वहिर) country :' 2. Attributives ; as, द्वीप्य 'is produced in or on an island,' द्वीपः 3. Aggregates ; as, केदार 'a field,' कैदार्यं 'a number of fields ;' केशः 'hair,' कैश्यं 'a quantity of hair ;' पाशः 'a noose,' पाश्या 'a number of snares ;' &c.

यत्, leaving य, and requiring no change of the radical vowel, is of much more extensive application than either of the preceding : it forms a few terms of descent ; as, राजन्यः 'a man of the military tribe, sprung from a Raja ;' कुल्य 'of a good family :' but its chief application is to form attributives implying derivation, relation, or fitness, becoming frequently appellatives ; as, रथ्य 'what is fit for a carriage ;' रथ्यः 'a horse fit for harness ;' रथ्यं 'a carriage-wheel :' मूल relating to the root, or to original price ; मूल्यः 'price,' मूल्यं 'profit ;' वयस्य 'suited in age,' वयस्, whence वयस्यः 'a friend.' Of other attributives formed with this affix are तुल्य 'like,' न्याय्य 'suitable,' पथ्य 'appropriate,' हृद्य 'agreeable,' धन्य 'wealthy,' अग्र्य 'chief,' धर्म्य 'virtuous,' जन्य 'relating to the people,' 'popular,' 'current,' यशस् 'fame,' यशस्य 'famous,' शीर्षेद्य 'deserving decapitation,' from शीर्ष for शिरस् and छेद 'cutting.' Nouns ending in उ and the word गो take Guṇa before यत् ; as, शङ्कु 'a stake,' शङ्कुय्य 'fit for a stake' (wood) ; गव्य 'relating to a cow' or 'derived from one,' गव्यं 'cow's milk :' श्वन्, 'a dog,' changes the semivowel ; as, शुन्य or शून्य 'canine :' नाभि, 'the nave of a wheel,' makes नभ्य 'fit for the nave ;' and नास 'the nose,' नस्य 'fit for the nose,' नस्यं 'a nozzle :' यशस्, 'fame,' makes यशस्य 'famous ;' भाग 'a part,' भाग्यं 'half' (at interest), भाग्यं शतं 'half per cent.' Of the appellatives, besides those specified, are, जन्या 'a bridemaid,' from जनी 'a wife ;' धेनुष्या 'a milch cow,' from धेनु, the same, with य inserted ; वेप्यः 'an actor,'

from वेष 'dress;' कर्मण्यं 'vigour,' from कर्मन् 'act;' and द्रव्यं 'thing,' 'wealth,' from द्रु 'a tree.'

र is added to nouns to form diminutives; कुटी 'a house,' कुटीरः 'a small house;' शमी 'the Samí tree,' शमीरः 'a small Samí tree.'

रूप्य is added to words to imply 'cause' or 'origin,' if the latter be man; as, समरूप्य 'what proceeds from the same cause;' देवदत्तरूप्य 'what originates with Devadatta.'

ल is added to चिल्, चुल्, and पिल्, substituted for क्लिब 'moist,' making चिल्ल, चुल्ल, and पिल्ल, to signify 'blear-eyed.'

विडच् and विदीसच् are added to the preposition नि to form attributives; as, निविड, निविदीस, 'thick,' 'coarse;' also 'flat or crooked nosed.'

बुन् is a useful affix: बु always, as in the Kṛidanta derivatives, denotes the addition of चक. It forms attributives signifying chiefly 'produced in' or 'from;' as, ग्रीष्म 'the hot season,' ग्रैष्मक 'growing or produced in summer;' उष्ट्र 'a camel,' औष्ट्रक 'produced from a camel;' कौलालक 'made by a potter,' कुलाल; आरण्यक 'produced in a wood,' 'wild.' It is also added to names of countries to signify either the place or people; पाटलिपुत्रकः is synonymous with पाटलिपुत्रः 'Pali-bothra;' आङ्गकाः means 'the people of Anṅa:' also any thing peculiar to the country; as, from कच्छ, 'Cutch,' comes काच्छको मनुष्यः 'a man of Cutch;' काच्छकं हसितं 'a Cutch laugh.' It also forms nouns of aggregation; as, औष्यकं, from उष्ट्रन् 'an ox,' 'a herd of oxen;' औपगवकं 'a number of the descendants of Upagu,' or 'his family or tribe collectively.'

बुन्, like the preceding, adds चक, but does not change the vowel of the primitive. It forms such attributives as क्रमक, from क्रम 'order,' 'one who knows the order;' पन्थक 'produced in or on the road;' पथक 'one who knows the road;' पूर्वाह्नक 'produced in the forenoon;' also a few feminine nouns in particular acceptations; as, from पद् for पाद्, 'a quarter,' comes पदिका 'quarter,' when succession is implied; as, द्विपदिकां ददाति 'he gives two and two quarters;' द्विशतिकां ददाति 'he gives

two and two hundreds :’ or when succession is not implied, but legal proceedings are ; as, द्विशतिकां दण्डितः ‘fined two hundred.’

वुन् also forms feminine nouns from compounds implying ‘enmity between the objects ;’ as, काकोलूकिका ‘the natural hostility of the crow and the owl.’

शालच् forms an attributive noun with the preposition वि ; विशाल ‘large,’ ‘extensive.’

शाकट and शाकिन are added to names of vegetable substances to denote ‘a field ;’ as, इक्षुशाकटं or इक्षुशाकिनं ‘a field of sugar-cane.’

ष्टरच् is added to nouns to form appellatives with the sense of ‘diminutiveness’ or ‘inferiority :’ गोणी ‘a sack,’ गोणीतरी ‘a small sack ;’ वत्सतरः ‘a young calf ;’ अश्वतरः ‘a foal,’ also ‘a mule ;’ ऋषभतरः ‘an ox unfit for the yoke.’

हन् forms attributive nouns analogous to those formed with ठन्, as above, but in particular senses ; and the feminine termination is ई. The words imply, 1. ‘Who or what goes by means of ;’ as, अश्विक ‘one who goes on a horse ;’ पर्षिकः -की ‘a cripple,’ ‘one who goes by means of a wheel-chair,’ पर्ष्यः ; पथिकः -की ‘a traveller,’ ‘one who goes along the road ;’ or, as applied to inanimate things, वारिपथिकं ‘what comes, or is brought, by water :’ 2. ‘Who or what takes by means of ;’ as, भस्त्रा ‘an inflated skin,’ भस्त्रिकः ‘a ferryman,’ ‘one who takes passengers or goods across a river on a skin ;’ विवधः or वीवधः ‘a yoke for carrying burdens by a rope at each end,’ विवधिकः or वीवधिकः ‘a porter carrying loads by a yoke :’ and 3. Containing a given measure ; as, द्वादशिक ‘containing two Ārhakas of grain,’ ‘a field,’ &c.

हल is similarly applied to a few words ; as, आकर्षकः -की -कं ‘who or what goes by being dragged.’

प्लम् is added to शमी, ‘the Sāmī tree,’ to signify ‘made of its wood,’ शामिलः -ली -लं.

अच् forms abstract neuter nouns from a variety of words ; as, शुक्ल ‘white,’ शौक्ल्यं ‘whiteness ;’ दृढ ‘firm,’ दार्ढ्यं ‘firmness ;’

मधुर 'sweet,' माधुर्यं 'sweetness ;' मूर्खः 'a blockhead,' मौर्ख्यं 'folly ;'
 चोरः 'a thief,' चौर्यं 'stealing ;' स्तेनः 'a thief,' स्तेन्यं 'stealing ;'
 पिशुनः 'a knave,' पैशुन्यं 'dishonesty ;' ब्राह्मणः 'a Brahman,'
 ब्राह्मण्यं 'the nature or office of a Brahman ;' चतुर्वर्णः 'the four
 castes,' चातुर्वर्ण्यं 'the duties or institution of the four castes ;'
 परम्परा 'successively,' पारम्पर्यं 'succession,' 'tradition.' If
 taking the feminine gender, these nouns reject य before ई; as,
 उचित 'right,' 'fit,' makes औचित्यं or औचिती 'fitness.'

स्त्रा and सा are added pleonastically to मृद् 'earth ;' so is
 तिकन्, making मृत्तिका, मृत्सा or मृत्त्रा, 'earth.'

CLASS II. Possessives.

अच्, leaving अ, is substituted for the terminations of a few
 words ending in vowels, and added to others ending in con-
 sonants, to form possessive adjectives ; as, जटा makes जट
 'who has braided hair ;' उरस् 'the breast,' उरस 'breasted ;'
 अघ 'sin,' अघ 'sinful ;' अर्शस 'who has hæmorrhoids,' from
 अर्शस् ; &c.

आटच् and आलच् are added to nouns to signify possession
 or use of the object they denote, but in a depreciatory sense ;
 as, वाच्, 'speech,' makes वाचाट or वाचाल 'one who speaks
 much and nonsensically.'

आमिनच् added to स्व, 'property,' makes स्वामिन् -मी -मिनी 'a
 master' or 'mistress,' 'an owner of property.'

आरकन् is added to शृङ्ग 'a horn,' and वृन्द 'a heap,' to form
 attributives ; as, शृङ्गारक 'horned,' वृन्दारक 'preeminent.'

आलुच् forms attributives of possession, with the sense of
 'non-endurance ;' with शीत 'cold,' उष्ण 'warm,' and तृप् 'oiled
 butter ;' as, शीतालु 'suffering from cold,' 'freezing ;' उष्णालु
 'suffering from heat ;' तृप्पालु 'having, but not liking, oiled
 butter.' हृदय, 'the heart,' forms हृदयालु 'kind-hearted.'

इतच् forms possessive attributives from the class of words
 called तारकादि ; as, तारका 'a star,' तारकित 'starred,' 'starry ;'
 पुष्प 'a flower,' पुष्पित 'flowered,' 'flowery ;' कुसुम 'a flower,'
 कुसुमित 'having flowers ;' खण्ड 'a part,' खण्डित 'parted,' 'di-

vided,' 'having parts;' पिपासा 'thirst,' पिपासित 'thirsty;' दुःख 'pain,' दुःखित 'afflicted,' 'pained;' सुख 'pleasure,' सुखित 'happy,' 'at ease;' &c.

इनच् forms फलिन 'fruitful,' from फल 'fruit;' and वह्निण 'peacock-tailed,' or वह्निणः 'a peacock,' from वह्ने 'the tail of that bird.' मल, 'dirt,' makes मलिन, or with ईमसच्, मलीमस 'dirty,' 'foul,' 'wicked.'

इनि is affixed to nouns ending in च् to denote possession actual or figurative; दण्ड 'a staff,' दण्डिन् 'one who carries a staff;' धन 'wealth,' धनिन् 'wealthy;' सुख 'happiness,' सुखिन् 'happy;' दुःख 'pain,' दुःखिन् 'sorrowful:' also to पूर्व in particular meanings; पूर्व्विन् 'one who has priority,' i. e. one who has done (eaten or drank) any thing on a former occasion; कृतपूर्व्वी कटं 'he formerly made the mat.' श्राद्ध makes श्राद्धिन् 'one who has partaken of a Śrāddha' or 'funeral feast;' and साक्ष 'visible,' साक्षिन् 'one who has seen any occurrence,' 'a witness.' It is also added to certain words in आ or ई; as, शिखा 'a crest,' शिखिन् 'crested,' शिखी 'a peacock;' माला 'a garland,' मालिन् 'having a garland,' माली 'a gardener;' व्रीहि 'rice,' व्रीहिन् 'having rice:' also to numerals connected with age; as, पञ्चमिन् 'having the fifth (month or year);' पञ्चमी बालः 'a boy in his fifth year.' Occasionally क is prefixed to इनि; as, वातकिन् 'one who suffers from disordered wind.' It forms various feminine nouns of locality; as, पुष्करिणी 'a pool having the lotus:' so पद्मिनी, कुमुदिनी, &c. It forms various appellatives, as above, and as हस्तिन् 'an elephant,' from हस्त 'his trunk.'

इलच् is affixed to a class of words termed पिच्छादि to form possessives; as, पिच्छा 'mud,' पिच्छिल 'muddy;' उरस् 'the chest,' उरसिल 'broad-chested;' प्रज्ञा 'knowledge,' प्रज्ञिल 'wise:' also to फेन 'froth,' फेनिल 'frothy:' to सिकता 'sand,' and शर्करा 'gravel,' as epithets of place; सिकतिला or शर्करिला भूमिः 'sandy or gravelly soil:' also to तुन्द and other words; तुन्दिल 'corpulent,' उदरिल 'big-bellied,' &c.

उरच् is added to दन्त, 'a tooth,' to form दन्तुर 'having large or prominent teeth.'

ऊल is added to बल 'force,' and वात 'wind,' to signify 'impatience;' बलूल 'not enduring force;' वातूल 'not bearing wind;' the latter is also an appellative; वातूलः 'a gale,' 'a whirlwind.'

ग्मिनि forms वाग्मिन् 'eloquent,' 'well spoken,' from वाक् 'speech.'

इलच् is added to नड and शाद; as, नडूल 'abounding with reeds;' शादूल 'abounding with young grass' (a field, a country, &c.)

न, as a possessive affix, is added to a class of words termed पामादि, and which imply 'diseased;' as, पामन् 'itch,' पामन 'itchy;' कृमि 'a worm,' कृमिन 'affected with worms.' It also forms irregularly ज्योत्स्ना 'moonlight,' from ज्योतिष् 'light.'

भ is added to the words तुन्दि, वटि, and वलि; as, तुन्दिभ 'having corpulence,' 'corpulent;' वटिभ 'lousy;' वलिभ 'wrinkled.'

मतुप् is in an especial degree the affix implying possession: the essential element is मत् or वत्, inflected as मान्, मती, मत्, or वान्, वती, वत् (see p. 55). The म is changed to व after a final or penultimate अ or आ, and after any consonant except a nasal or a sibilant: it is so changed after a final or penultimate म; it is unchanged after any other vowel than अ or आ, and after a nasal or a sibilant: but there are special exceptions to these changes: thus किम् makes किंवत् 'having something;' यशस् 'fame,' यशस्वत् 'famous;' लक्ष्मी 'prosperity,' लक्ष्मीवत् 'prosperous.' A great variety of attributives and appellatives are formed with this affix; as, धनवत् 'wealthy,' रसवत् 'flavoured,' मेधावत् 'intelligent,' गोमत् 'having cows,' भूमिमत् 'having land.' राजन् retains its final, if meaning 'well governed,' राजन्वती भूः 'a well governed country;' but राजवत् 'having a king.' उदक, 'water,' substitutes उदन् before मतुप्; as, उदन्वत् 'having water,' उदन्वान् 'the ocean.' The following are irregularly formed with this affix: अङ्गीवान् 'the knee' (having a bone); चक्रीवान् the name of a king (having a country); रुमखवान् the name of a mountain (having salt); चर्मखवती 'the river Chambal' (having a skin or hide). In their literal

acceptation these are regular ; as, अस्थिवत्, चक्रवत्, &c. In place of मनुप्, the affix in certain senses is termed इमनुप्, the initial इ causing the elision of the final vowel of the primitive ; as, कुमुद 'a lotus,' कुमुद्वती 'a place abounding in lotuses ;' महिष 'a buffalo,' महिष्मती the name of a city.

यप् is added to a few words to form attributives ; as, हिम्य 'snowy ;' गुण्य 'excellent,' 'having merit ;' रूप्य 'having a handsome form :' also रूप्यः 'a coin,' i. e. having an impression.

युस् is added to ऊर्णा 'wool,' ऊर्णायु 'woolly :' also to अहम् 'I,' अहंयु 'arrogant ;' and शुभम् 'good,' शुभंयु 'lucky :' also to कं and शं ; as, कंयु, शंयु 'happy,' 'prosperous.'

र forms attributives and appellatives after certain words ; पाखु 'paleness,' पाखुर 'pale ;' मधु 'honey,' मधुर 'sweet,' 'honied ;' सुषि 'a hole,' सुषिर 'perforated ;' ऊष 'saline soil,' ऊषर 'having or abounding with such soil.' नग, 'a mountain,' makes नगरं 'a city' (having houses as lofty as mountains) ; and तमस् 'darkness,' तमिसं or तमिसा the same ; the penultimate being changed to इ.

लच् forms attributives with various words ; अंस 'the shoulder,' अंसल 'strong ;' वत्स 'a child,' वत्सल 'affectionate ;' चूडा 'a crest,' चूडाल 'crested ;' फेन 'froth,' फेनल 'frothy.'

व is added to केश 'hair,' केशव 'having fine or abundant hair ;' in which sense it may be also केशिन्, केशिक, or केशवत् ; as a name of Kṛishṇa, it is केशवः alone. It is added to a few other words ; as, to मणि 'a jewel,' and हिरण्य 'gold,' to form मणिवः 'a particular Nága ;' हिरण्यवः 'one of the treasures (personified) of the god of wealth :' also to अर्णस् 'water,' which rejects its final, अर्णवः 'the ocean.'

वलच् forms attributives, used chiefly as appellatives, after certain words ; शिखावल 'crested,' शिखावलः 'a peacock.' A final short vowel becomes long before it ; as, दन्त 'a tooth,' दन्तावलः 'an elephant ;' कृषि 'culture,' कृषीवलः 'a husbandman ;' आसुति 'spirit,' आसुतीवलः 'a distiller ;' परिषद् 'a court,' परिषद्वलः 'a Raja ;' रजस् 'menstrual excretion,' रजस्वला 'a woman at that period.' ऊर्जस्, 'strength,' makes ऊर्जस्वल 'strong.'

विनि is added to words ending with **अस्**; as, **तपस्** 'penance,' **तपस्विन्** 'who practises penance,' 'an anchorite;' **यशस्** 'fame,' **यशस्विन्** 'famous:' also to **माया** 'illusion,' **मायाविन्** 'deceptive,' **मेधा** 'apprehension,' **मेधाविन्** 'intelligent;' **स्रज्** 'a garland,' **स्रग्विन्** 'having a garland;' and **आमय** 'sickness,' with the final made long, **आमयाविन्** 'sick,' 'ill.'

श forms attributives from a class of words termed **लोमादि**; as, **लोमन्** and **रोमन्** 'hair of the body,' **लोमश**, **रोमश**, 'hairy;' **कपि** 'an ape,' **कपिश** 'tawny;' &c.

CLASS III. *Degrees of Comparison: Pronominals: Numerals.*

261. The affixes which form the comparative and superlative degrees have already been specified, as **तरप्** or **तमप्**, and **ईयस्** or **ईयसुन्**, and **इष्ट** or **इष्टन्**; they are noticed here only as belonging to the class of Taddhita affixes (see p. 74).

262. Pronouns take some of the preceding affixes, with the same effect and signification as those already specified: thus **अण्** is added to the possessive cases plural of **अस्मद्** and **युष्मद्**, making **आस्माक**, **यौष्माक**, 'what belongs or relates to us' or 'to you:' also to the same cases singular, with **क** inserted; as, **तावक**, **मामक**, 'what relates or belongs to thee' or 'me.' **इ** is also added to **अस्मद्**; as, **अस्मदीय** 'relating or belonging to me,' and to **भवत्** 'you' (respectfully); **भवदीय** 'yours' or 'your honour's.' Besides these, they have some peculiar to themselves.

अकच् is sometimes substituted for the proper terminations of **किम्**, **यद्**, and **तद्**; as, **कक** 'which,' **यक** 'who,' **सक** 'that.'

उतरच् and **उतमच्** are added to the same pronouns, also to **एक**, to form comparisons between two or many; as, **कतर**, **यतर**, 'which of two;' **कतम**, **यतम**, 'which of many;' **ततर**, **ततम**, 'that of two' or 'of many;' **एकतर**, **एकतम**, 'one of two' or 'of many.'

इति is added to **किम्**, forming **कति** 'how many.'

वतुप् is added to several of the pronouns to imply 'quantity:' it leaves **वत्**, as already noticed (p. 83). To these may

be added तिथुक्, forming attributives from them; यावत्तिथ 'having or being how many;' तावत्तिथ 'having or being so many.'

263. Nouns of number take Taddhita affixes to denote ordinals and other modifications: some of them have been already noticed (p. 89).

इ is added to दशन् and its compounds, to विंशति and the decimals ending in शत्, to form numerals in addition to others with which they are inflected. इ, leaving अ, causes the elision of the final letter; एकादशं शतं 'one hundred and eleven;' विंशं शतं 'a hundred and twenty.'

इट् forms ordinals from cardinals for all above ten; एकादश 'eleventh,' विंश 'twentieth,' &c.; or those from twenty upwards prefix तमट् to इट्, making विंशतितम, &c. (p. 90).

डिमच् added to आदि, 'first,' forms the ordinal आदिम 'first:' it also forms terms signifying 'relative order,' either in place, degree, or time, with अग्र 'before,' अन्त 'end,' and पश्चात् 'after;' as, अग्रिम 'first,' 'prior;' अन्तिम 'subsequent;' पश्चिम 'posterior.'

तयप् added to numerals implies 'division;' as, पञ्चतयं दारु 'wood in five pieces,' or 'five pieces of wood.' It forms similar derivatives with द्वि and त्रि in alternation with यच्; as, द्वितय or द्वय, त्रितय or त्रय, 'two' or 'twofold,' 'three' or 'threefold.'

तीय is added to द्वि and त्रि, the latter of which changes रि to चृ, to form ordinals; as, द्वितीय 'second,' तृतीय 'third:' to these, अन्, that is, अ, taking the place of the primitive अ, is added, to imply 'division;' as, द्वितीयो भागः 'a second part,' 'a half;' तृतीयो भागः 'a third:' so चतुर्थ पञ्चम 'a fourth, a fifth,' &c.; ordinals being in fact the same as fractionals. षष्ठ and अष्टम take optionally अ, making either षष्ठ or षाष्ठ 'a sixth,' अष्टम or आष्टम 'an eighth.'

सुच् is added to द्वि, त्रि, and चतुर्, making द्विस्, त्रिस्, चतुस्, 'in value twice,' 'thrice,' 'four times.' स् becomes Visarga, and that again र् before a sonant; as, द्विर्भुक्ते 'he eats twice.'

अण् is added to शत and सहस्र to signify 'bought with' or

worth :’ शत ‘bought with a hundred ;’ सहस्र ‘bought with a thousand :’ also to signify general relation to those numbers.

कन् may be added to numerals not ending with शत् or त्ति to signify ‘bought with ;’ पञ्चक ‘bought with five :’ the exceptions take ठक् ; वैंशतिक ‘bought with twenty ;’ चात्वारिंशत्क ‘bought with forty.’ It may be added to them to form denominatives ; as, विंशतिकः ‘a book containing twenty (chapters).’ It is also added to terms of quantity, formed with वतु ; as, तावत्क, or with इट् inserted, तावतिक ‘bought with so much.’ कन् is added to numerals forming attributives to imply a sum given, either as interest, tax, profit, or bribe ; as, पञ्चको राजा ‘the king, who has received a tax of five ;’ पञ्चको देवदत्तः ‘Devadatta has taken five (per cent. interest) ;’ &c. Derivatives with other affixes are similarly employed ; as, शतिकः शतः ‘one to whom a hundred has been given,’ &c.

ख may be added to विंशति when preceded by a numeral or by अर्धद्वै ‘plus a half :’ to signify ‘value ;’ क is inserted ; as, द्विविंशतिकीन ‘worth twenty-two ;’ अर्धद्वैविंशतिकीन ‘worth twenty plus a half,’ i. e. worth thirty.

ठन् or यत् may be added to शत to signify ‘being worth’ or ‘bought with ;’ शतिक or शत ‘what is worth a hundred ;’ also, as above, ‘he to whom a hundred is given.’

डुन् is added to numerals ending in त्ति or अत् to signify ‘value ;’ विंशक, त्रिंशक, चत्वारिंशक, ‘bought with, or worth twenty,’ &c.

मयट्, added to numerals, implies ‘equal or equivalent to in value ;’ as, द्विमयमुदग्निद् यवानां ‘the butter-milk is worth two (it is twice the value) of the barley.’

CLASS IV. *Indeclinables.*

264. A variety of indeclinable words, chiefly significant of time or place, are formed with affixes considered as belonging to the class of Taddhita terminations.

अ is affixed to किम् ‘what,’ which is changed to कु in the sense of ‘place ;’ as, क्व ‘where.’

अतसुच् forms with उत्तर 'north,' and दक्षिण 'south,' or 'on the right,' the indeclinables उत्तरतः 'in or from the north,' दक्षिणतः 'in or from the south,' or 'on the right hand.'

असि and अस्ताति form adverbs of place or time with पुर, अध, and अव, considered as substitutes for पूर्व, अधर, and अवर; as, पुरः, पुरस्तात् 'before,' 'prior,' 'in front,' 'in or on the east;' अधः, अधस्तात् 'down,' 'below,' 'inferior;' अवः, अवस्तात् 'behind,' 'after,' 'in the west:' the latter is also optionally अवरस्तात्. पर optionally takes अतसुच् or अस्तात्; as, परतः, परस्तात् 'after,' 'subsequent.'

अधुना is considered as irregularly substituted for इदम्, 'this,' 'in this time,' 'now.'

अर्हिल् is added to different pronouns to signify 'time;' एतद् 'this,' as एतर्हि 'in this time,' 'now;' कर्हि and यर्हि 'when;' तर्हि 'then,' 'at that time.'

आच् is added to उत्तर and दक्षिण to signify 'in' or 'from;' उत्तरा or दक्षिणा वसति 'he dwells in the north' or 'in the south;' उत्तरा or दक्षिणा पुनरागतः 'returned from the south.' They take आहि in the same sense; उत्तराहि, दक्षिणाहि.

एनप् is added to the same words; उत्तरेण, दक्षिणेन, 'in or on the north' or 'the south.'

कृत्वसुच् is added to numerals and to बहु to signify 'times,' when alluding to the reiteration of an act essential to life; द्विकृत्वो भुङ्क्ते 'he eats twice:' so पञ्चकृत्वस्, शतकृत्वस्, बहुकृत्वस्, and the like.

च्वि converts into indeclinables, nouns compounded with any of the derivatives or inflexions of अस् or भू 'to be,' or कृ 'to make,' to imply that the object is, or is made, what it was not before. A final अ or आ, except when the word is already an indeclinable terminating with the latter, is changed to ई; इ and उ are made long; and च् is changed to री; as, कृष्णीकृत 'made black,' 'blackened;' शुक्लीकरोति 'he makes white' or 'whitens;' दोषाभूतमहः 'the day has become evening;' शुचीभवति 'he becomes pure;' षट्सन् 'becoming eloquent;' मात्नीभूता

‘become a mother.’ अरुस्, मनस्, and चक्षुस् drop their finals; अरुकरणं ‘making sore;’ उन्मनीस्यात् ‘he will become mad;’ उच्चक्षूकरोति ‘he looks upwards.’

डाच् is an affix similar to the preceding, attaching आ to the end of a word joined to the derivatives or inflections of the verb कृ ‘to make;’ as, दुःखाकरोति ‘he pains’ or ‘distresses;’ सुखाकरोति ‘he makes happy;’ प्रियाकरोति ‘he pleases;’ also after reiterated words expressing inarticulate sound; पटपटाकरोति ‘he makes the sound pat pat;’ also after particular words used in the sense of ‘ploughing;’ द्वितीया or तृतीयाकरोति ‘he ploughs (a field) twice or thrice;’ शस्त्राकरोति ‘he ploughs (a field) back again;’ बीजाकरोति ‘he ploughs (a field) with the seed,’ ‘he drill-sows it.’

तसि is substituted for the terminations of the instrumental and ablative cases; the former implying ‘cause:’ चरित्ततः ‘by, or on account of, behaviour;’ वृत्ततः ‘by or on account of, its rotundity;’ ग्रामतः ‘from the village;’ आदितः ‘from the first;’ मध्यतः ‘from the middle:’ also as implying ‘descent;’ कृष्णतः प्रद्युम्नः ‘Pradyumna was descended from Krishna.’ It is added to the names of diseases, to imply their removal; तं प्रवाहिकातः कुरु ‘make him (free) from flux.’ It is considered to represent the genitive case in such sentences as देवा अर्जुनतोऽभवन् ‘the gods were (on the side) of Arjuna.’

तसिल्, which, like the former, leaves तस्, is added to pronouns and pronominals in the sense of the ablative and locative cases: अतस् or इतस् ‘hence’ or ‘here;’ ततस् ‘thence,’ ‘therefrom,’ also ‘therefore’ or ‘there;’ यतस् ‘whence,’ ‘wherefrom,’ ‘wherefore,’ ‘where;’ इतस्ततस् ‘here and there,’ ‘every where.’ विम् before an affix beginning with त or ह becomes कु; कुतस् ‘whence,’ ‘wherefrom,’ or ‘wherefore,’ ‘when;’ सर्वतस्, विश्वतस्, ‘every where;’ उभयतस् ‘on both sides:’ so अभितस् ‘on both sides;’ परितस् ‘all around;’ बहुतस् ‘in many places’ or ‘ways.’

तल् is affixed to pronouns and pronominals in the sense of

‘locality ;’ as, कुत्र ‘where,’ यत्र ‘where,’ तत्र ‘there,’ सर्वत्र ‘every where.’ स is substituted for एतद् ; as, अत्र ‘in this place,’ ‘here.’

त्वा is added to certain words with the sense of the accusative or locative case : देवत्वा वन्दे ‘I salute the gods ;’ मनुष्यत्वा रमे ‘I delight in the men ;’ बहुत्वा ‘in many ways.’

चाल् is affixed to pronouns and pronominals to denote ‘manner,’ ‘kind ;’ as, यथा ‘as,’ ‘in what manner ;’ तथा ‘so,’ ‘thus,’ ‘in this manner ;’ कथा ‘how.’

यमु is added to इदम् and किम्, substituting severally इद् and क in the same acceptation : इत्थम् ‘thus,’ कथम् ‘how.’

दा is added to pronouns and pronominals to imply ‘time ;’ as, यदा ‘at what time,’ ‘when ;’ तदा ‘at that time,’ ‘then ;’ कदा ‘when ;’ एकदा ‘once ;’ अन्यदा ‘at another time ;’ सर्वदा ‘always :’ also स being substituted for सर्वे, सदा.

दानीम् is added to इदम् and तद् to signify ‘time :’ the initials of the primitives only are retained ; इदानीम् ‘now,’ ‘at this time ;’ तदानीम् ‘then,’ ‘at that time.’

धा is affixed to numerals to imply ‘numeration ;’ as, एकधा ‘once,’ ‘one,’ ‘singly ;’ द्विधा or द्वेधा ‘twice,’ ‘twofold ;’ त्रिधा or त्रैधा ‘thrice,’ ‘threefold ;’ पञ्चधा ‘five times’ or ‘fivefold’ or ‘five parts ;’ as, एकं राशिं पञ्चधा कुरु ‘make one heap into five.’ The analogous affix धमुन् is added to द्वि and त्रि, making द्वैधम्, त्रैधम्, ‘twofold,’ ‘threefold.’ ध्यमुन् may be added to एक, making ऐक्यम्.

ना is added to the preposition वि, making विना ‘without,’ ‘except ;’ and नाञ् to the negative नञ्, नाना ‘manifold,’ ‘various.’

रिल् and रिष्टातिल् are added to उप, substituted for उच्चैस् ; as, उपरि or उपरिष्टात् ‘up,’ ‘above.’

वत् affixed to words forms indeclinables implying ‘resemblance in act ;’ as, ब्राह्मणवत् ‘like a Brahman ;’ क्षत्रियवत् ‘like a Kshetriya :’ also denoting ‘fitness,’ ‘suitableness ;’ राजवत् ‘fit for, or worthy of, a king :’ also if the preceding word have the sense of the genitive or locative case ; मथुरावत् ‘as in Mathurá ;’ देवदत्तवत् ‘like (the figure of) Devadatta.’

शस् is added to अल्प and बहु to imply 'degree ;' अल्पशः 'a little ;' बहुशः 'much,' 'abundantly,' 'for the most part :' also to numerals and terms of measure, to denote 'successive order ;' द्विशः 'two and two ;' माषशः 'Másha by Másha.'

साति is added to words like च्वि to signify a thing's becoming what it was not before, in combination with the same verbs ; also with verbs signifying 'production ;' as, भस्मसात् करोति 'he reduces to ashes ;' शस्त्रमग्निसात् सम्यद्यते 'the weapon is produced as fire,' or 'is in a blaze ;' also अग्निसाद्भवति 'is fire.' It also means 'dependence ;' as, राजसाद्भवति राष्ट्रं 'the country becomes dependent wholly on the king :' or 'appropriation ;' as, दानं विप्रसात् करोति 'he makes the gift wholly the property of the Brahmans.

CHAPTER VII.

COMPOUND WORDS.

265. THE composition of words prevails in Sanskrit to an extent that much exceeds its occurrence in any other language. It is termed in original grammars, Samása समासः.

266. When a greater or lesser number of words are combined, so as to form one new term, the characteristic signs of case and number are, with occasional exceptions, rejected by all the members of the compound except the last.

267. Compound words are arranged, agreeably to the nature of this construction, under four classes.

1. The first class consists of substantive nouns simply aggregated under one head, which, if not compounded, would be held together by the intervention of a copulative ; as, 'Ráma and Lakshmaña,' रामश्च लक्ष्मणश्च, make, when united, रामलक्ष्मणौ. This is termed Dwandwa, 'doubling' or 'aggregation.'

2. The second class, termed Tatpurusha, is not confined to substantives, but combines nominal and verbal derivatives in

different relations ; such as that of the object and the act, as कृष्णाश्रयः ‘dependence upon Kṛishṇa ;’ that of the object and the agent, as ग्रामप्राप्त ‘arrived at the village ;’ or that of the attribute and the object, as नीलोत्पलं ‘a blue lotus.’ It also comprises adjectives, participles, and particles aggregated, so as to form compound attributives or appellatives ; as, कृष्णशुक्ल ‘black and white ;’ कृताकृत ‘done and not done ;’ अतिराज ‘surpassing the king.’ The two last are, however, considered as forming either a subdivision of this class, or a separate class termed Karmma-dhāraya, कर्मधारयः ; and so is the combination of a numeral with a noun ; which subdivision is termed द्विगुः. Of these terms, Tatpurusha, ‘the man of him,’ refers to a word that commonly exemplifies this kind of compound, or राजपुरुषः ‘the king’s man.’ Karmma-dhāraya implies ‘that which comprehends (dhārayati) the object (karmma).’ Dwigu is a technical word derived from Dwi ‘two.’

3. The third class of compounds, called बहुव्रीहि, is the association of any given number of terms, simple or compound, to form an epithet to a noun, of which the word Bahuvrīhi furnishes an example : as separated, it means ‘much rice ;’ as compounded, ‘that which has much rice,’ a field or the like. In compounds of this class, the last member, whatever its original gender, takes that of the noun with which it is connected ; as, दर्शनीयभार्यः ‘(a man) who has a beautiful wife.’ These epithets are sometimes used absolutely as appellatives ; as, पुण्डरीकाक्षः ‘having eyes like the lotus ;’ a name of Viṣṇu. As an instance of the multiplication of terms in a Bahuvrīhi compound, we may take जनकतनयास्नानपुण्योदकः ‘(a place) of which the waters were sanctified by the bathing of the daughter of Janaka.’

4. The last class is termed Avyayī-bhāva, अव्ययीभावः, being the construction of indeclinable or adverbial compounds (Avyaya), consisting for the most part of a preposition and the noun governed by it in the objective case neuter, as उपकृष्णं, and requiring a verb or verbal derivative, expressed or understood,

to complete the sense ; as, उपकृष्णं तिष्ठति 'he stays near to Krishna ;' उपकृष्णमर्जुनः 'Arjuna (is) near to Krishna.'

268. In forming these several kinds of compounds, various peculiarities occur, the most important of which we shall specify under their respective heads.

SECTION I.

Dwandwa Compounds.

269. When words are combined in this form of compound, the final usually takes the sign of the dual number where there are two objects, as हरिहरौ 'Vishnu and Siva ;' and that of the plural if there are more than two, as कामधर्म्मार्थमोक्षाः 'desire, virtue, wealth, liberation' (the four objects of human existence).

270. The following words, when compounded, terminate in the neuter singular : terms for parts of the body, as पाणिपादं 'the hand and foot :' players on musical instruments, मार्द्दङ्गिकापाणविकं 'players on different kinds of drums :' component parts of an army, रथिकाश्वरोहं 'the chariots and horse :' members of different trades, रजकतनुवायं 'a washerman and weaver :' specific terms not signifying living things, धानाशष्कुलि 'fried grain and barley water :' names of small insects, यूकालिखं 'flies and lice :' names of animals, natural enemies, अहिनकुलं 'the snake and ichneumon :' a class of words beginning with गवाश्वं 'the cow and horse :' names of rivers and countries, if in different genders, कुरुकुरुक्षेत्रं 'Kuru and Kurukshetra ;' but if the genders are the same, then they vary the number, as गङ्गायमुने 'the Ganges and Yamuná.' Some words take either form, when more than one is meant, as प्रक्षन्त्यग्रोधं or प्रक्षन्त्यग्रोधौ 'Plaksha and Nyagrodha trees ;' but it is confined to the dual to signify a Plaksha and a Nyagrodha tree ; पूर्वोपरं or पूर्वोपरे 'first and last ;' अधरोत्तरं or अधरोत्तरे 'upper and lower,' 'many or one of each.' Qualities, if contrariety be meant,

take either form, शीतोष्णं or शीतोष्णे 'cold and hot.' A compounded word preceded by a definite number takes only the first form, as दशदन्तोष्ठाः 'ten teeth and lips : ' but if the number is indefinite, and the numeral is converted into an attributive which is not part of the compound, the form is optional, उपदशं दन्तोष्ठं or उपदशा दन्तोष्ठाः 'about ten teeth and lips.'

271. Various rules are given for the order in which the words are to be arranged in Dwandwa compounds ; but they are liable to many exceptions. Thus in general the shortest term should come first, as ईशकेशवौ 'Śiva and Viṣṇu : ' so should words ending in इ or उ, as हरिहरौ, or गुरुशिष्यौ 'teacher and pupil.' Names of seasons and asterisms, if of equal length, follow the natural order, as हेमन्तशिशिरवसन्ताः 'winter, 'dewy season, spring ; ' but ग्रीष्मवसन्तौ 'summer and spring,' the first being the shorter. When names of castes or persons come together, the precedence is to be given to the most worthy or the senior ; ब्राह्मणक्षत्रियविद्वज्जूताः 'the Brahman, Kshatriya, Vaiśya, and Śūdra ; ' युधिष्ठिरार्जुनौ 'Yudhishtīra and Arjuna. आ is sometimes interposed, as मित्रावरुणौ 'Mitra and Varuṇa.

272. In some compounds different terms are occasionally substituted for the first member ; as, जम् or दम् for जाया, 'a wife,' in जम्पती or दम्पती 'wife and husband ; द्यावा for दिव् in द्यावापृथिव्यौ 'heaven and earth : ' so द्यावाभूमी, द्यावाक्षमे, &c. उषासा is substituted for उषस् in उषासासूर्यं 'the dawn and the sun ; ' and अन्य repeated makes अन्यस्, as अन्योन्यं 'one and another,' 'one another ; ' and पर, परस्परं 'mutually' or 'in succession.'

273. Single words have sometimes the force of Dwandwa compounds : thus रामौ means 'the two Rāmas ; ' रामाः 'the three Rāmas,' who were Paraśurāma, Rāmachandra, and Balarāma. A masculine noun in the dual comprises the feminine : thus हंसौ is put for हंस and हंसी, or 'the gander and the goose : ' so भ्रातरौ means 'sister and brother ; ' पुत्रौ 'daughter and son ; ' पितरौ, 'parents,' may be used for मातापितरौ 'mother and father ; ' and श्वशुरौ, 'parents-in-law,' for श्वश्रूश्चशुरौ.

SECTION II.

Tatpurusha Compounds.

274. This class includes, as above remarked, three subdivisions ; to the first of which the term *Tatpurusha* may be for the present restricted. In compounds of this order, the words stand in a relation to each other which would require, if they were separated, the use of different cases ; the one exercising a syntactical government over the other, and not being connected, as in the preceding class, by copulatives understood, nor, as in the subdivision *Karmmadhāraya*, by simple concordance. The words thus formed are mostly attributives and appellatives.

275. The following are arranged in the order of the cases.

a. Words in the sense of the objective case are mostly compounded with the past participle as the governing member ; as, ग्रामप्राप्त 'one who has reached the village ;' दुःखातीत 'one who has overcome pain ;' खट्वारूढः 'a fool,' 'one who lies in his bed : in the literal sense it is not compounded ; खट्वामारूढः 'mounted or lying on the couch.' They may also be compounded with verbal derivative nouns denoting the agent ; as, कुम्भकारः 'a potter ;' तन्तुवायः 'a weaver.'

b. With the instrumental case nouns as well as participles are combined ; as, शङ्कुलाखण्डं 'a piece cut by the nippers ;' धान्यार्थः 'wealth acquired by grain ;' पितृसदृशः '(a son) like his father ;' मासपूर्व 'prior by a month ;' वाक्कलहः 'dispute by or with words ;' दध्योदनः 'rice sprinkled by curds,' 'dressed with them ;' गुडधान्यं 'rice mixed with sugar : also अहिहत 'killed by a snake ;' दातृच्छिन्न 'cut by a sickle ;' काकपेय 'to be drunk by a crow,' as काकपेया नदी 'a river with muddy water, fit only for a crow's beverage.' In some combinations the third case is retained ; as, अजसाकृत 'done by force ;' पुंसानुजः 'younger by a male' (having an elder brother) ; मनसादेवी 'a goddess mentally,' a proper name ; जटाभिस्तापसः 'a

penitent, by his braided locks.' Where these and similar combinations with the third or any other case retaining its inflexion are used as appellatives, they may be admitted to be compound terms ; but where the latter member is a participle or adjective, which qualified by the preceding term forms an attributive declinable in the three genders, it must be regarded as constituting an exception to composition ; **ओजसा कृत**, for instance, cannot be considered as properly a compound term.

c. Compounds are formed with words in the sense of the dative case, as expressed not so much by the sign 'to,' as by that of 'for' or 'on account of;' as, **यूपदारु** 'timber for a stake :' this sense is also conveyed by **अर्थे**, with which words in the dative case form attributives ; as, **द्विजार्थः सूपः**, **द्विजार्था यवागूः**, **द्विजार्थं पयः** 'broth, gruel, or milk, for, or on account of, the Brahman.' The grammatical terms **परस्मैपदं** and **आत्मनेपदं** are compounds of this class retaining the sign of the case.

d. Attributives are formed with participles preceded by nouns having the sense of the ablative case ; as, **सुखापेत** 'removed from happiness,' 'unhappy ;' **स्वर्गपतित** 'fallen from heaven.' Composition does not take place after words signifying 'near,' 'far,' 'a little,' or **कृच्छ्र** in the ablative case ; as, **अनिकान्नीत** 'brought from near ;' **दूरादागत** 'come from afar ;' **स्तोकान्मुक्त** 'loosed from a little ;' **कृच्छ्रात्प्राप्त** 'obtained from penance ;' &c.

e. There are many compound terms, in which the first word has the sense of the genitive case ; as, **राजपुरुषः** 'the king's man ;' **आम्रवणं** 'a grove of Mango trees ;' **इध्मव्रश्चनः** 'a cutter of wood,' i. e. a hatchet ; **बुद्धिमान्धं** 'dulness of intellect.' Verbal derivatives terminating in **तृ** or **ञक**, and denoting the agent, do not form compounds with words in the sense of the sixth case, with the exception of words belonging to the class **याजकादि** ; as, **देवयाजकः** 'a worshipper of the gods ;' **ब्राह्मणपूजकः** 'a reverencer of the Brahmans ;' **भूमन्ता** 'a lord of the earth.' If the agent is not meant, composition may take place ; as, **इक्षुभक्षिका** 'eating of the sugar-cane :' also if play or profession

be intended ; as, पुष्पभञ्जिका 'who breaks the flowers (in sport);' दन्तलेखकः 'a cleaner of teeth,' 'a dentist.' The sign of the sixth case is retained in these compounds ; दिवस्पतिः 'lord of heaven,' 'Indra ;' वाचस्पतिः 'lord of speech,' a name of Vrihaspati, 'the preceptor of the gods ;' दिवोदासः 'the servant of heaven,' a proper name.

f. Compounds in which the first member has the sense of the locative case are formed with शौण्ड and other words ; as, अक्षशौण्डः 'a gambler,' 'one skilled in dice ;' शास्त्रपरिणतः 'one learned in the Śāstras ;' कर्मकुशलः 'one skilled in work,' 'an artisan ;' ईश्वराधीनः 'one dependent on, or trusting in, God ;' ज्ञातपशुष्क 'what is dried in the sun ;' स्थालीपक्क 'what is boiled in a pot ;' मासजात 'born or produced in a month ;' तत्रकृत 'done there,' 'in that place ;' पूर्वाह्नकृत 'done in the forenoon.' Terms of ridicule are formed in this manner ; as, तीर्थकाकः 'a crow at a holy pool,' i. e. a man out of his place ; कूपमण्डूकः 'a frog in a well,' i. e. a man ignorant of the world. In this sense it is also usual to form compounds retaining the sign of the case ; गेहेशूरः 'a hero in his house,' 'a cot-quean ;' पात्रेकुशलः 'one dexterous in his dish,' 'a gourmand.' Various nouns ending with च् or a consonant, and forming appellatives or proper names, retain the sign of the seventh case ; as, स्तम्भेरमः 'who sports in a clump of grass,' 'an elephant ;' खेचरः 'who goes in the sky,' 'a deity ;' कर्णेजपः 'who whispers in the ear,' 'a spy,' 'an informer ;' जलेशयः 'who sleeps in water,' 'a fish ;' युधिष्ठिरः 'the firm in battle,' 'the elder of the Pāṇḍus :' so गो, 'a cow,' makes गविष्ठिरः 'firm in cattle,' a proper name. Some words take both forms, त्वचिसारः or त्वक्सारः 'what has strength in its skin,' 'a kind of deer ;' सरसिजं or सरोजं 'born in a lake,' 'a lotus ;' द्युषद् or दिविषद् 'who resides in heaven,' 'a deity.'

g. Certain words which imply the part of any thing, when compounded with the word signifying that whole of which it is a part, are prefixed to it ; as, पूर्वकायः 'the front of the body ;' अपरकायः 'the back of the body.' If it is a part of a

part only, composition does not take place ; as, पूर्वं नाभेः कायस्य 'the front of the navel of a body.' अर्द्धं in the neuter gender, but dropping the sign, is also prefixed ; as, अर्द्धपिप्पली 'a half of the pepper : ' but not if used in the masculine ; as, ग्रामार्द्धः 'half a village.' Fractional numbers may be placed first or last ; as, भिक्षाद्वितीयं or द्वितीयभिक्षा 'half of the alms ; ' प्राप्त and आपन्न governing the objective case, may take either form ; as, प्राप्तजीविकः or जीविकाप्राप्तः 'a man who has obtained a livelihood : ' so आपन्नजीविकः or जीविकापन्नः.

Karmmadhāraya Tatpurusha Compounds.

276. Compounds of the Karmmadhāraya division of Tatpurusha do not require that the members of which they consist should exercise any government the one over the other ; they are connected together by implied, though not expressed concordance, or by copulatives understood.

a. The most numerous series of Karmmadhāraya compounds is that in which the attribute is combined with the object ; as, नीलोत्पलं 'a blue lotus ; ' कृष्णसर्पः 'a black snake ; ' महाराजः 'a great king ; ' प्रियभार्या 'a dear wife ; ' उत्तरकुरुवः 'the northern Kurus' (a country) ; सप्तर्षयः 'the seven Rishis,' 'the constellation of the Great Bear.'

b. Compounds of this class may consist of attributives only ; as, कृष्णशुक्ल 'black and white ; ' स्नातानुलिप्त 'anointed after being bathed ; ' तुल्यश्वेत 'equally white ; ' भोज्योष्ण 'warm enough to be eaten ; ' ईषदृक् 'a little red : ' or of substantives and attributives forming attributives to a third term ; as, घनश्याम 'black as a cloud ; ' राशिकृत 'made as a heap ; ' पण्डितमत 'considered as a Pañ'dit ; ' निधनगत 'gone to death,' 'deceased ; ' &c.

c. When the sense of the term is complete in itself, combining the object and the attribute, the latter usually precedes the former, as in the instances नीलोत्पलं, &c. When it forms an attribute to a third term, the adjective or participle is usually placed last, as in राशिभूत and the like : but there are

many varieties in this respect. Words denoting 'excellence,' or used metaphorically for that purpose, are placed after the object; as, नृपवृन्दारकः 'an excellent king;' गोमतल्लिका 'a capital cow;' पुरुषव्याघ्रः or पुरुषसिंहः 'a man-tiger,' 'a man-lion,' i. e. a superior man. पूर्व and other terms implying 'relative position' or 'merit' precede the object; पूर्वपुरुषः 'a preceding or superior man;' अपरपुरुषः 'a subsequent or inferior man;' मध्यमपुरुषः 'a middle man,' 'an impartial one,' or 'a middling man,' 'one of indifferent character:' so वीर, 'a hero,' forms वीरपुरुषः 'a heroic man.' पूर्व, forming an attributive of time, is placed after a participle; दृष्टपूर्वं 'formerly seen;' भूतपूर्वं 'formerly been.' Terms of depreciation require the object to be placed first; as, वैयाकरणखसूचिः 'a very bad grammarian:' except when compounded with पाप or अणक; as, पापनापितः 'a vile barber;' अणककुलालः 'a bad potter.' किम्, also used in a depreciatory sense, precedes the object; as, किंराजा 'what sort of a king is this,' यो न रक्षति प्रजाः 'who does not protect his subjects.' कुमार 'young,' or 'a boy,' precedes certain terms; as, कुमारमृदुः 'a gentle boy;' कुमारमृद्धी 'a tender girl:' so it does when substituted for कुमारी 'a girl;' as, कुमारदासी 'a slave girl;' कुमारबन्धकी 'a young harlot.' युव is placed before जरत्, पलित, and बलित, to form युवजरत् 'an aged or infirm youth;' युवपलितः 'a grey-haired youth;' युवबलितः 'a wrinkled young man.' On the other hand, धेनु and others are always last; as, गोधेनुः 'a milch cow;' इभयुवतिः 'a young elephant;' अग्निस्तोकः 'a little fire;' &c.

d. In Tatpurusha compounds, of whatever class, certain words, forming the second member of the compound, undergo changes of termination; टच्, that is, a final अ, being substituted for इ or for अन्, or added to a final स्: thus सखि, 'a friend,' forms विबुधसखः 'a friend of the gods;' रात्रिः 'night;' पुण्यरात्रः 'a holy night;' सक्थि, 'the thigh,' when similitude is implied, मृगसक्थं 'a thigh like that of a deer;' राजन्, as परमराजः 'a supreme king;' अहन् 'a day,' सुदिनाहः 'a fine day;' or अह् is sometimes substituted, as सद्यहः 'the whole day,' or

‘lasting for the whole day :’ अश्मन् makes शुक्लाश्मः ‘a white stone :’ ब्रह्मन् becomes ब्रह्म in such terms as गौडब्रह्मः ‘a Brahman of Gaur.’ After कु and महत्, implying ‘baseness,’ the change is optional ; कुब्रह्मः or कुब्रह्मा, महाब्रह्मः or महाब्रह्मा, ‘a low Brahman ;’ महत् being used ironically. श्वन् ‘a dog,’ preceded by an indeclinable, takes टच् ; as, अतिश्वो वराहः ‘a boar swifter than a dog ;’ अतिश्वी सेवा ‘service worse than that of a dog :’ but not if similitude to living beings is implied ; as, मनुष्यश्वा ‘a dog-like man,’ ‘a cynic ;’ अयस्, ‘iron,’ makes कालायसं ‘black iron ;’ अन्नस् ‘food ;’ महानसः ‘a kitchen.’ टच् is added to गो, as परमगवः ‘an excellent ox ;’ and to नौ compounded with अर्द्ध, as अर्द्धनावं ‘half a boat ;’ or with numerals, द्विनावं ‘two boats collectively,’ when even combined with a Taddhita affix, as द्विनावरूप्यः ‘what comes from two boats.’ When सु or अति or a negative, however, are prefixed to these words, forming appellatives, the finals are unchanged ; as, सुसखिः ‘a good friend ;’ अतिसखिः ‘an excellent friend ;’ असखिः ‘not a friend,’ ‘an unfriend ;’ or सुहृत् &c. : so सुराजन्, अतिराजन्, अराजन्, &c. महत्, being the first member of a Tatpurusha compound, becomes महा ; as, महादेव ‘the great deity Śiva ;’ महाराजः ‘a great king ;’ &c.

e. The following are considered by some as irregular compounds of the Karmmadháraya class : उच्चावचं ‘high and low ;’ निश्चप्रचं ‘picked out and heaped up ;’ अकिञ्चन ‘having nothing,’ ‘poor ;’ अकुतोभय ‘fearless ;’ चिन्मात्रं ‘the mind alone ;’ अश्लीतपिवता ‘drinking after eating.’ Derivatives of कृ ‘to do,’ combined with अहं ‘I ;’ as, अहंकारः, अहंकृतिः, ‘self-sufficiency,’ ‘egotism ;’ also अहंपूर्विका, अहमहमिका, ‘contending to be first’ or ‘foremost.’ Compounds with एहि ‘come ;’ as, एहिस्वागता ‘come and welcome ;’ एहिवाणिजिका ‘come and trade ;’ अपेहिवाणिजिका ‘go and leave trade :’ also with जहि, ‘abandon,’ in particular acceptations ; as, जहिस्तम्रः ‘one who cries, Leave the clump of grass.’ These and others of a like anomalous character very rarely occur.

Dwigu Tatpurusha Compounds with Numerals.

277. Compounds are formed with numerals to signify attributes of weight, measure, or number; as, पञ्चकपाल 'measured by five cups;' पञ्चकपालः पुरोडाशः 'butter offered at sacrifice to the extent of five cups;' अष्टगु सुवर्णं 'gold of the value of eight oxen;' द्वाङ्गुल 'of the measure of two inches.'

a. Aggregates of any given number of things are formed in the same manner, when the final takes either the neuter gender or the feminine, with the termination ई; as, त्रिभुवनं 'three worlds;' त्रिलोकी the same; चतुर्युगं 'the four ages;' पञ्चाध्यायी 'a work in five chapters;' त्रिखटुं or त्रिखट्टी 'a collection of three bedsteads.'

b. The changes to which finals are subjected, as enumerated above, are of course applicable here; as, त्रिराजं 'three kings collectively;' पञ्चगवं 'five cows;' त्रिसखं 'three friends;' पञ्चरात्रं 'a term of three nights;' चतुष्पथं 'a meeting of four roads;' अष्टनावं 'an assemblage of eight boats.'

c. These same compounds may be used as possessive attributives; as, द्विनाव 'who or what has three boats;' पञ्चगव 'who or what has three cows;' द्विरात्र 'what lasts for two nights.'

d. The combinations of cardinal numbers to form multiples are considered to be compound Tatpurusha terms; as, एकादश, एकविंशति, &c.

Tatpurusha Compounds with Particles and Prepositions.

278. Besides the two subdivisions usually specified, the class of Tatpurusha compounds comprises a number of words formed with nominal or verbal derivatives, preceded by particles and prepositions, which may be conveniently separated from those compounds which are formed with nouns alone.

a. Compound attributives and appellatives are formed with negatives prefixed to nouns; as, अब्राह्मणः or नब्राह्मणः 'a man not a Brahman;' अनश्वः 'an animal not a horse;' असत् 'who or what is not;' असत्य 'untrue,' नासत्यौ 'who are not untrue,'

‘the Aswini Kumáras :’ नखः ‘what has not space,’ ‘a finger nail :’ अगः or नगः ‘what does not go,’ ‘a mountain’ or ‘tree ;’ न-अक ‘what does not depart,’ नाकः ‘sky :’ अक्षर ‘what does not decay ;’ अक्षरः ‘a letter of the alphabet ;’ नक्षत्रं ‘a constellation :’ नपुंसकं ‘not male,’ ‘neuter :’ and in short, most words to which a negative is prefixed, retaining either their literal, or assuming some conventional, meaning.

b. The combination of the indeclinable words comprehended under the term Gati with the verbal derivatives of the verbs अस or भू ‘to be,’ or कृ ‘to do,’ is considered to form a class of Tatpurusha compounds ; as, उरीकरणं ‘promising,’ उरीकृत्य ‘having promised,’ उरीभूत ‘promised,’ &c. ; of which examples have already been given (see p. 100). To which may be added the following : अस्तङ्गत्य ‘having set ;’ अज्जगत्य ‘having met ;’ अज्जोद्य ‘having spoken to ;’ पुरस्कृत्य ‘having placed before ;’ तिरोभूय ‘having disappeared ;’ साक्षात्कृत्य ‘having made present’ or ‘visible.’ Analogous compounds are formed with the derivatives of कृ and भू, with nouns retaining the inflections of case ; as, लवणंकृत्य ‘having made salt ;’ मनसिकृत्य or कृत्वा ‘having made up the mind,’ ‘having determined ;’ उरसिकृत्य or कृत्वा ‘having placed on the breast ;’ हस्तेकृत्य or पाणौकृत्य ‘having placed in the hand,’ i. e. having married or promised to marry.

c. The following are Tatpurusha compounds with prepositions : अतिराज ‘surpassing the king ;’ अत्यह ‘more than a day ;’ अतिमाल ‘exceeding the necklace (in beauty) ;’ अवकोकिल ‘overcome by the cry of the Koil ;’ निष्कौशाम्नि ‘gone from Kauśámbi ;’ पर्यध्ययन ‘weary of study ;’ प्राचार्य ‘over whom the teacher has authority.’ These are attributives ; as, अतिराजो मन्त्री ‘the minister more powerful than the king ;’ अवकोकिलं मनः ‘the mind overpowered by the Koil’s song ;’ &c.

279. Tatpurusha compounds, when attributives, take the gender of the substantives with which they agree ; but when they form appellatives, adopt for the most part the gender of the concluding member of the compound, in which respect Dvandwa compounds agree with them. There are, however, a

few exceptions : thus, in the latter class, **अश्व** 'a horse,' and **वडवा** 'a mare,' form **अश्ववडवौ**; and **अहन्** 'a day,' and **रात्रि** 'night,' **अहोरात्रः**. **रात्रि** with numerals in the sense of 'aggregation' becomes neuter, as **द्विरात्रं** 'a term of two nights;' and **अहन्** masculine, as **द्वहः** 'a period of two days:' so **अह्**, substituted for **अहन्** is masculine, as **मध्याह्नः** 'midday;' when joined with an adjective, it may be neuter, as **पुण्याहं** 'a lucky day.'

a. Nouns of aggregation are formed with numerals; the gender is either neuter or feminine, as already noticed. **पथिन्**, preceded by a preposition to form an appellative, is neuter; as, **विपथं** 'a cross-road,' 'a by-way.'

b. **सभा**, preceded by a word meaning 'king,' except **राजन्**, and one not meaning 'man,' implying 'an assembly,' is neuter; as, **ईश्वरसभं** 'an assemblage of princes;' **स्त्रीसभं** 'a company of women:' but **राजसभा**, **मनुष्यसभा**. When it signifies the place of assembly, it remains feminine; as, **इन्द्रसभा** 'the hall of Indra;' **धर्मसभा** 'a hall of justice.'

c. **सेना** 'an army,' **शाला** 'a hall,' **छाया** 'shade,' **सुरा** 'wine,' **निशा** 'night,' when members of a **Tatpuruṣa** compound, retain the feminine, or adopt the neuter gender; as, **वीरसेना-नं** 'an army of heroes;' **गोशाला-लं** 'a cow-house;' **वृक्षछाया-यं** 'the shade of a tree;' **यवसुरा-रं** 'barley wine,' i. e. beer.

SECTION III.

Bahuvrīhi Compounds.

280. Two or more words, or two or more compound terms, may be put together to form the attribute or epithet of an object. There is no limit to the component members of such a compound, and the final may be a noun of any gender; but it loses its own distinctive mark, as it takes, like all attributives, the gender of the word to which it is related: thus **उदकं**, 'water,' makes **ग्रामोदको ग्रामः** 'a village at which the water has come;' **ग्रामोदका कलशी** 'a pitcher which has been filled;' **ग्रामोदकं सरस्** 'a pool with water in it.' **भार्या**, 'a wife,' may

become masculine ; as, रूपवद्भार्य्यो मनुष्यः ‘a man who has a handsome wife :’ गो ‘a cow,’ masculine or neuter ; as, चित्रगुः पुरुषः a man ‘who has a brindled cow ;’ चित्रगु क्षेत्रं a field ‘in which such a cow is feeding.’ Compounds of this class may be formed with particles ; as, अपुत्रः अपुत्रा ‘a childless (man or woman) ;’ प्रपणो वृक्षः a tree ‘of which the leaves are fallen ;’ अस्तिक्षीरा गौः a cow ‘in whom there is milk :’ also with numerals ; as, उपविंश ‘near to twenty,’ &c. Nouns implying ‘intermediate space’ are also compounds of this class, the substantive दिग्, ‘quarter,’ being either expressed or understood ; as, दक्षिणपूर्व्वा ‘the south-east,’ पश्चिमोत्तरा ‘the north-west.’

a. In general the order of the words of which a Bahuvrīhi compound consists places the term indicating the principal subject of attribution, and which will be the substantive, last ; as in the preceding instances. When the principal term retains the sign of the case, it may be put first ; as, कण्ठेकालः ‘who is black in the throat,’ Śiva : otherwise, कालकण्ठः. Pronominals and numerals are usually put first ; as, सर्व्वेष्टे ‘who is white all over ;’ द्विशुक्ल ‘what is white in two places :’ when they are combined, the numeral precedes ; as, द्वय ‘having other two.’ Participles are usually put first ; as, कृतकृत्य ‘one by whom what was to be done has been done ;’ कृतकट ‘one who has made the mat ;’ पीतोदक ‘by whom water has been drunk :’ but not always, when connected with words implying ‘species’ or ‘time,’ or the term सुख ; as, सारङ्गजग्ध ‘by whom venison has been eaten ;’ मासजात ‘produced in a month ;’ सुखजात ‘produced easily.’ In the compound signifying ‘one (a Brahman) by whom a domestic fire is maintained,’ the participle takes either place ; as, आहिताग्निः or अग्न्याहितः. Forms implying ‘using a weapon’ place the participle last ; as, अस्युद्यतः ‘(a soldier) lifting up a sword (to strike) :’ but विवृतासिः ‘one who has his sword sheathed.’

b. As an epithet is commonly formed by a feminine substantive, preceded by its adjective, and the former being changed according to the gender of the new term to which

it is attached, it becomes a question what is to be done with the latter : thus, for instance, चित्रा गौः being converted to an epithet, गौ becomes गु, and may be masculine, गुः, as the epithet of a man having cattle. In that case is चित्रा to remain feminine? So रूपवती भार्या becoming an attribute of a man 'having' a handsome wife, and भार्या accordingly becoming भार्यः, what is to be done with रूपवती? In general, adjectives so circumstanced are reduced to their crude forms, and in the examples given the compounds are चित्रगुः, रूपवद्भार्यः. There are, however, exceptions to this rule.

1. When a compound epithet, of which the final was originally feminine, is preceded by more than one adjective, all except that preceding the final retain the feminine termination ; as, चित्राजरुः or जरतीचित्रगुः 'one who has an old brindled cow.' According to some authorities, both should be feminine, as चित्राजरतीगुः ; but this appears questionable.

2. When the preceding term is necessarily feminine, it retains its termination ; as, गङ्गाभार्यः 'he who has the river-goddess Gangá to wife : ' also if it ends in ऊ feminine ; as, वामोरुभार्यः 'one who has a wife of elegant shape' (handsome thighed) : also if the first term have no necessary relation to the second ; as, कल्याणीप्रधानं 'having for its head an illustrious woman' (a family) ; स्त्रीप्रमाणः 'having a woman for witness or authority' (a suit, &c.) Feminine nouns having a penultimate क preserve their final ; as, पाचिकाभार्यः 'one who has a wife that can cook.' दत्त, used either as an attribute or as a name, retains a feminine termination ; as, दत्ताभार्यः 'one who has a wife given,' or 'whose name is Dattá.' Ordinal numbers do the same ; as, पञ्चमीभार्यः 'he who has a fifth wife : ' so do nouns ending in ई implying part of the body ; as, सुकेशीभार्यः 'who has a wife with fine hair : ' so do nouns implying caste ; as, शूद्राभार्यः ब्राह्मणीभार्यः 'one who has a wife of the Súdra or the Brahman caste.'

c. The final members of Bahuvríhi compounds occasionally undergo some modification.

1. The most common is the substitution of **ञ** for the final vowel, or in some cases for the penultimate vowel and final consonant of the last member of a compound epithet; as, सक्थि 'a thigh,' दीर्घसक्थि 'long-thighed;' (but not if used figuratively, as दीर्घसक्थि शकटं 'a cart with long axle;') अक्षि 'the eye,' पुण्डरीकाक्ष 'lotus-eyed;' अङ्गुलि 'a finger,' when applied to any thing of wood, पञ्चाङ्गुलं दारु 'a rake;' but पञ्चाङ्गुलिर्हस्तः 'the hand.' नाभि 'the navel,' and other words, optionally change इ to **ञ**; as, ऊर्णनाभ or ऊर्णनाभि 'having a woolly or hairy navel:' so हलि 'a furrow,' सक्थि 'the thigh,' or, according to some, शक्ति 'utility,' optionally change the final after a negative, दुर् 'bad,' or सु 'good;' as, अहल or अहलि 'unfurrowed,' दुर्हल or दुर्हलि, &c. Numerals preceded by particles or by other numerals, to signify 'approximation,' take **ञ** for their finals; उपदशाः those which are 'near ten,' i. e. nine or eleven; द्वित्राः 'two or three;' पञ्चषाः 'five or six;' द्विविंशाः 'twice twenty.' It is added to चतुर्, preceded by certain particles; अचतुर् 'what is not four;' उपचतुर् 'what is about four.' नेतृ, 'a leader,' takes **ञ** when preceded by the name of a constellation; as, मृगानेत्र 'what has Mṛigá for a leader.' After a numeral, मूर्द्धन् substitutes **ञ** for its final syllable; द्विमूर्द्धे, त्रिमूर्द्धे, 'two-headed, three-headed:' so does लोमन् after अन्तर् and वहिर; as, अन्तर्लोम 'hairy internally;' वहिर्लोम 'hairy externally.' The following are considered as irregularly taking **ञ**; प्रातर् 'morning,' सुप्रातर् 'having a good morning;' दिवस् 'a day;' सुदिव 'having a good day;' अस् 'morrow,' सुअस् 'having a good morrow;' कुक्षि 'the belly,' हरिकुक्ष 'green-bellied,' as हरिकुक्षः शुकः 'the green-bellied parrot;' असि 'an angle,' चतुरस्र 'quadrangular.'

2. In a few instances a final **ञ** is changed to another vowel, or substitutes अन् or अस्; thus गन्ध, 'smell,' makes with उत्, पूति, सु, and सुरभि, उद्गन्धि 'emitting smell,' सुगन्धि and सुरभिगन्धि 'fragrant,' पूतिगन्धि 'fetid:' also in compounds implying 'a little;' as, घृतगन्धि 'smelling slightly of Ghee:' and intending similitude; as, पद्मगन्धि 'fragrant as a lotus:' but not if the odour is separated from the object; as, सुगन्ध आपणिकः 'a shop

of fragrant things,' 'a perfumer's.' ईर्मे, 'a wound,' in one combination takes चन्; as, दक्षिणेर्म्मा मृगः 'a deer wounded by a hunter:' so does जम्भ, 'a tooth' or 'food,' after सु, हरित, तृण, or सोम; as, सुजम्भन् 'having good teeth;' हरितजम्भन् 'having green teeth;' तृणजम्भन् 'eating grass;' सोमजम्भन् 'eating the Soma plant:' but not after any other term; as, पतितजम्भ 'toothless.' धर्मे takes चन् in composition; as, कल्याणधर्मेन् 'who performs his duty well.' प्रजा 'offspring,' and मेधा 'understanding,' take अस् when compounded with a negative or with दुर् or सु; as, अप्रजस् 'without progeny;' अप्रजाः पुरुषः 'a childless man,' अप्रजाः स्त्री 'a childless woman:' so दुष्प्रजस् सुप्रजस् 'having bad or good children;' अमेधस् 'stupid,' दुर्मेधस् 'dull,' सुमेधस् 'intelligent.'

3. In various instances the final term of a Bahuvrīhi compound substitutes a different form, and especially when the word signifies a part of the body: thus नस् is put for नासिका; as, उन्नस 'high-nosed,' प्रणस 'prominent-nosed.' With खर and खुर the substitute may also be नस्; as, खरणसः or खरणाः, खुरणसः or खुरणाः पुरुषः 'an ass-nosed or hoof-nosed man.' After स्थूल the primitive is unchanged; as, स्थूलनासिक 'large-nosed.' After वि the syllables ख, ग्र, and खु may be substituted; as, विख, विग्र, विखु; also विनस 'noseless.' पाद् is substituted for पाद when 'resemblance' is implied; as, व्याघ्रपाद् 'having a foot like a tiger:' but not after the class हस्त्यादि; as, हस्तिपाद 'elephant-footed.' After numerals and सु the substitute is used; as, द्विपाद्, त्रिपाद्, 'biped, triped,' &c.; सुपाद् 'well-footed.' पदी is used in the feminine after दुम्भ 'a jar,' एक 'one,' निर् 'without,' and other words; as, कुम्भपदी, एकपदी, निष्पदी, '(a woman) having a foot like a water-jar,' &c. If masculine, the form is as in कुम्भपाद, 'jar-footed' (a man). दन्, making in inflection दन्, is substituted for दन्त 'a tooth,' preceded by सु; as, सुदन् 'having good teeth:' by a numeral when age is implied; as, द्विदन् 'having two teeth;' द्विदन् बालः 'a child old enough to have two teeth:' but द्विदन्तो हस्ती 'an elephant with two teeth.' The feminine is formed with ई; as, द्विदती बाला 'a two-toothed

female infant.' In feminine appellatives the same form is used; as, अपदती a proper name: but समदन्ती स्त्री 'a woman with even teeth.' दत् is substituted after certain other words, as, शुभ, अग्र, and गर्हभ, and others; as, शुभदत् 'white-toothed; कुशाग्रदत् 'having teeth as sharp as the tip of Kuśa grass; गर्हभदत् 'ass-toothed,' &c.: also optionally after श्याव and अरोक; as, श्यावदत् or श्यावदन्त 'black-toothed; अरोकदत् or अरोकदन्त 'having discoloured teeth.' झु is substituted for जानु, 'the knee,' after प्र, सम्, and optionally after ऊर्ध्व; as, प्रझु 'prominent-kneed,' संझु 'compact-kneed,' ऊर्ध्वझु or ऊर्ध्वजानु 'high-kneed.'

4. In words not signifying parts of the body we have जानि put optionally for जाया 'a wife; as, युवजानि: or युवतिजाय: 'a man who has a young wife: ऊध् for ऊधस् 'an udder; as, घटोधी '(a cow) having a large udder: धन्वन् for धनुष् 'a bow; as, शार्ङ्गधन्वन् 'having a bow of horn: optionally if the compound is a proper name; as, शतधन्वा or शतधनु: the name of a prince, 'he who has a hundred bows.' ककुद्, 'a hump' or 'a peak,' drops its final when denoting age; as, अजातककुद् 'a young ox,' 'one whose hump has not grown: or when signifying a mountain; त्रिककुद् 'a three-peaked mountain.' काकुद्, 'the palate,' drops its final after उत् or वि, and optionally after पूर्ण; as, उल्काकुद् or विकाकुद् 'without the hard palate; पूर्णकाकुद् or पूर्णकाकुद् 'having a complete palate.' हृद् is substituted for हृदय, 'the heart,' after सु and दुर्; as, सुहृद् 'kind-hearted,' i. e. a friend; दुर्हृद् 'bad-hearted,' i. e. a foe: in a literal sense the compounds would be सुहृदय, दुर्हृदय.

5. क, technically termed कप्, is added to many Bahuvrīhi compounds; as, to उरस् 'the breast,' व्यूढोरस्क 'broad-chested; to सर्पिस् 'ghee,' प्रियसर्पिष्क 'fond of ghee: to अर्थ, 'object,' after a negative, अनर्थक 'useless,' and optionally after a preposition, अपार्थ or अपार्थक; to यशस्, 'fame,' optionally, as महायशस् or महायशस्क 'very famous.' It is substituted for the finals in इन् to form feminine attributives; as, from दण्डिन् 'an ascetic bearing a staff,' 'a Dañdi,' come बहुदण्डिका नगरी 'a city having many Dañdis; बहुवाग्मिका सभा 'an assembly of many eloquent

persons.' If masculine, क may be optionally substituted for the final nasal ; as, बहुदखी or बहुदखिङ्को ग्रामः 'a village with many Dañdis.' When added to feminine nouns in आ, the final is optionally short ; as, माला 'a garland,' बहुमालाक or बहुमालक 'having many garlands.' नाडी and तन्त्री do not take क when used anatomically ; as, बहुनाडिः कायः 'the many-vesselled body ;' बहुतन्त्री ग्रीवा 'the many-fibred neck : ' but they may add it in other senses ; as, बहुनाडीकः स्तम्भः 'a clump with many pipes' or 'reeds ;' बहुतन्त्री वीणा 'a many-stringed lute.' क is added to भ्रातृ in a depreciatory sense ; as, मूर्खभ्रातृकः 'one who has a foolish brother : ' otherwise प्रशस्तभ्रातृ 'having an excellent brother.'

d. सह 'with,' forming the first member of a compound, is commonly changed to स ; as, सपुत्र 'having a son,' 'being with a son ;' सकर्मक 'having an office or object, occupied,' 'transitive ;' सलोमक 'being with hair,' 'hairy.' When the compound is connected with a term of benediction, सह is retained ; as, स्वस्ति राज्ञे सहपुत्राय 'health to the king, along with his son : ' but not before the words गो 'a cow,' हल 'a plough,' or वत्स 'a calf ;' as, सगवे, सहलाय, सवत्साय. महत् usually substitutes महा in a similar situation in this as well as in other kinds of compounds ; as, महात्मन् 'great-souled,' 'magnanimous ;' महाकाय 'great-bodied ;' महाबल 'very strong : ' but महत् is unchanged before words signifying 'become grown' or 'made ;' as, महद्भूत 'become large' or 'great.'

e. Words implying 'mutual striking,' when repeated, prolong the final of the first member, and substitute इ for that of the last ; as, केशाकेशि 'pulling hair,' दण्डादण्डि 'cudgelling,' मुष्टीमुष्टि 'boxing.' Although these words are used adverbially, without a substantive, they are Bahuvrīhi compounds, and regarded as epithets of युद्धं, 'fighting,' understood.

SECTION IV.

Avyayī-bhāva—Indeclinable Compounds.

281. Indeclinable words are formed by combining a noun

with a preposition or particle, when the former is put in the accusative case neuter. These compounds being in fact compound adverbs, and like all adverbial terms, when not otherwise inflected, taking the sign of the invariable neuter accusative.

a. The following are examples of indeclinable compounds formed with prepositions and particles, which, it will be observed, retain their own sense, and exercise the same effect upon the purport of the noun which they would do if uncompounded. The sense of each term is complete in itself, but, agreeably to its adverbial character, requires a verb, either present or understood, to connect it with a substantive.

1. Prepositions.

अति 'beyond:' अतिगङ्गं 'beyond the Ganges,' अतिगङ्गं ग्रामः 'the village (that is) beyond the Ganges;' अतिहिमं 'after the cold weather,' अतिहिममागच्छति वसन्तः 'spring comes after the cold weather;' अतिनिद्रं 'after sleep,' अतिनिद्रमुत्तिष्ठति पुरुषः 'the man gets up after sleep.' These examples will sufficiently explain the relation in which this sort of adverbial compound stands to the other members of a sentence.

अधि 'upon,' 'near to:' अधिहरि 'upon Hari or Vishṇu;' अध्यग्नि 'near to or upon the fire.'

अनु 'after,' 'according to,' 'near to:' अनुविष्णु 'after Vishṇu' (following or worshipping); अनुक्रमं 'according to order;' अनुज्येष्ठं 'according to seniority;' अनुवनं 'near to the wood;' अनुगङ्गं 'near to or upon the Ganges.'

अप 'off,' 'from;' as, अपदिशं 'in the off-point,' i. e. in the intermediate point; अपविष्णु 'from Vishṇu,' 'withdrawn from,' 'hostile to.'

आ, limitative; as, आमुक्ति 'until final liberation;' आसमुद्रं 'unto the sea;' आबालं 'to the boys,' as, आबालं हरिभक्तिर्भवति 'faith in Hari extends even to the children.' The termination of the fifth case may be also used with this preposition; as, आमुक्तेः, आसमुद्रात्, आबालेभ्यः.

उप 'near to:' उपकृष्णं 'near to Kṛishṇa;' उपग्रामं 'near to the village.'

निर् 'out of,' 'exempt from:' निर्जनं 'lonely,' 'void of men;' निर्मेक्षिकं 'free from flies.'

परि 'about' or 'against:' परिविष्णु 'about or against Viṣṇu.'

It follows numerals and the words अक्ष 'dice,' शलाका 'a man (at draughts, &c.),' or a numeral, when signifying 'loss at play;' as, एकपरि 'losing one;' अक्षपरि 'having the dice against one;' शलाकापरि 'losing a man.'

प्रति 'to' or 'towards:' प्रत्यग्नि शलभाः पतन्ति 'the grasshoppers go towards the fire.' It also implies 'severalty' or 'succession;' as, प्रत्यर्थं 'according to each several object or signification;' प्रतिजन्म 'birth after birth.'

स is usually substituted for सह, signifying 'similarity' or 'sameness,' as सह्रि 'like Hari;' also 'association,' implying 'finality,' as सतृणमन्ति 'he eats with the grass,' i. e. even to the grass; also 'possession,' as a property, as सक्षेत्रं 'having, or rich in, fields.'

2. Particles.

इति, implying 'so,' 'such,' and the like; as, इतिहरि 'such is (the word) Hari.'

दुर् 'bad,' and सु 'good;' as, दुर्यवनं 'bad with the Yavanas;' सुमद्रं 'well or prosperous with the Madras.'

यथा, 'according to;' as, यथाशक्ति 'according to power or ability:' but not when it signifies 'analogy;' as, यथा हरिस्तथा हरः 'such as Hari is, such is Hara.'

यावत् 'as many as;' as, यावदन्नं ब्राह्मणान् आमन्त्रयस्व 'as far as there may be food (for them), invite the Brahmans.'

निकषा and समया 'near;' as, निकषालङ्कं 'near to Lanká;' समयापुरं 'near the city.'

b. The derivatives of अञ्च 'to go,' implying 'direction,' optionally form indeclinables; as, प्राग्वनं or प्राग्वनात् 'east from the wood:' so does बहिर् 'out of,' 'without;' as, बहिर्ग्रामं or बहिर्ग्रामात् 'out of the village.'

c. Indeclinable compounds may be formed with numerals, except एक 'one,' referring to families or classes; as, द्विमुनि त्रिमुनि 'born in or belonging to a family in which there have been two or three Munis:' so त्रिमुनि व्याकरणं 'the grammar of which the three Munis (Pánini, Patanjali, Kátyáyana) are the authors.' Names of rivers are also combined with numerals to indicate the place of junction; as, द्विगङ्गं 'at the meeting of the two Ganges;' त्रियमुनं 'at that of the three Yamunas.' They are also combined with other words in a like acceptation; as, उन्मत्तगङ्गं 'at the place where the Ganges is furious;' लोहितगङ्गं 'where the Ganges is red;' as, शीघ्रगङ्गं वराणशी 'Benares (stands) where the Ganges is rapid.'

d. In this, as in preceding forms of composition, the finals of the last member of the compound are sometimes changed. When the final is a long vowel or a diphthong terminating a feminine noun, its change to a corresponding short vowel is nothing more than the alteration required by the substitution of the neuter gender (p. 41); as, स्त्री, 'a female,' makes अतिस्त्रि 'surpassing the woman;' नौ 'a boat,' अतिनु 'beyond the boat.' But the more special alteration is analogous to that which occurs so frequently in Bahuvrīhi compounds, the substitution of अ for a final vowel, or a final अन्; or its addition to words ending in consonants; as, उपगिरं or उपगिरि 'near the mountain;' उपनदं or उपनदि 'near the river;' उपराजं 'under the king;' अध्यात्मं 'over or in the spirit.' If the noun ending in अन् be already neuter, it may retain its own termination; as, अपचर्मी or अपचर्मं 'off the skin.' शरद् 'the autumn,' and other words, add अ; as, उपशरदं 'near the autumn:' or sometimes words with final consonants, not nasals, semivowels, or sibilants, add अ optionally; as, उपहृशद् or उपहृशदं 'near to the stone.' अक्षि, 'the eye,' substitutes अ when compounded with the prepositions अनु, पर, प्रति, or सम्; as, अन्वक्षं 'according to the eye,' 'visibly,' 'perceptibly.' पर substitutes ओ for its own final, whether in a Tatpurusha or Avyaya compound; as, परोक्षं 'away from the eye,' 'absent,' 'invisible;' प्रत्यक्षं

‘before the eye,’ ‘present;’ and समक्षं also ‘before the eye,’ ‘visible’ or ‘present.’

e. अग्रे ‘in front,’ मध्ये ‘in the midst,’ पारे ‘on the further side,’ may be compounded with nouns in this form; as, अग्रैरामं ‘in the presence of Rāma;’ मध्येगङ्गा ‘in the midst of the Ganges;’ पारैःसमुद्रं ‘beyond the ocean:’ or the terms may be optionally used with the signs of the case, either their own or the noun which they govern; as, पारैःसमुद्रात् or समुद्रस्य पारात् ‘from beyond the ocean.’

f. The following words are considered as forming indeclinable compounds of an anomalous description: अहन् ‘a day,’ as प्राह्णं ‘in the forenoon;’ गो ‘a cow or ox,’ तिष्ठद्गु ‘at cow-standing (time),’ i. e. when they stand to be milked, वहद्गु ‘at ox-bearing,’ i. e. ploughing (time), आयातीगवं ‘at cattle-coming,’ i. e. at the time of their coming home; दक्षिण ‘the right hand,’ प्रदक्षिणं ‘walking round a person or thing, keeping it on the right;’ पदाति ‘a foot-soldier,’ समस्यदाति ‘at drill-time,’ or when the soldiers are in line; भूमि ‘earth,’ समभूमि ‘(at a place) where it is level;’ मृग ‘a deer,’ प्रमृगं ‘at deer-coming,’ विमृगं ‘at deer-going;’ यव ‘barley,’ खलेयवं ‘when barley is on the threshingfloor’ (the season), लूनयवं ‘at barley-cutting;’ and other compounds: so बुध ‘chaff,’ खलेबुधं ‘at chaff on the floor’ (time), &c.; रथ ‘a car,’ प्ररथं ‘at chariot-going;’ समा ‘a year,’ पापसमं ‘during a wicked year,’ पुण्यसमं ‘during a virtuous year;’ सम ‘equal,’ सुषमं ‘level’ or ‘even,’ विषमं ‘uneven.’ सम् is compounded with प्रति, as सम्प्रति ‘now,’ ‘at present.’

SECTION V.

General Rules.

282. There are some changes which are common to all or most of the classes of compounds. Some, as the substitution or addition of a final स, have been noticed: the most useful of the others are the following, affecting either the final member of the compound or the initial:

a. 1. अप् 'water,' is changed to अप; as, विमलाप 'having pure water,' विमलापं सरः 'a clear lake.' After द्वि, अन्तर्, or a preposition ending in any vowel except अ, the initial अ is changed to ई; as, द्वीपं 'an island,' 'having water on both sides;' also अन्तरीपं 'an island,' 'in the midst of water;' प्रतीप, 'reverse.' सम with अप् makes समीप 'near;' but in a literal sense समाप 'having water equally.' After अनु the vowel becomes ऊ, if applied to a country; as, अनूपो देशः 'marshy land:' but अन्वीपं 'upon or along the water.' After a preposition ending with अ, the change to ई is optional; as, पर and प्र make either पराप or परेप 'where the water has retired;' प्राप or प्रेप 'where it has gone forth.'

2. पथिन्, 'a path,' is changed commonly to पथ; as, महापथः 'a great road;' चतुष्पथ 'a place where four roads meet;' रम्यपथो देशः 'a place having a pleasant road;' उपपथं 'near to the road.'

b. 1. कु, a particle implying 'inferiority,' 'vileness,' or sometimes 'a little,' is variously modified before different words. In a Tatpuruṣa compound, and preceding a word beginning with a vowel, it is changed to कत्; as, कदम्बः 'a bad horse,' 'a hack;' कदुष्टः 'a bad camel;' but कूटो राजा 'a prince who has a bad camel:' also before रथ and वद; as, कद्वथः 'a bad chariot;' कद्वदः 'one who speaks ill:' before तृण, signifying 'a species,' कतृणं 'a kind of grass;' but कुतृणं 'bad grass in general.' कु is changed to का before पथिन्, as कापथः 'a bad road;' अक्षि 'the eye,' as काक्षः 'a tear;' and optionally before पुरुषः, as कापुरुषः or कुपुरुषः 'a mean despicable man,' 'a coward.' का is also a diminutive; as, कामधुर 'a little sweet;' कामू 'a little sour:' before उष्ण, 'hot,' either कत्, क्व, or का may be used; as, कदुष्ण, कवोष्ण, कोष्ण, 'a little hot,' 'tepid.'

2. The infinitive mood is used as the first member of a compound with काम and मनस्, when it optionally rejects the nasal; as, ज्ञातुकाम or ज्ञातुक्काम 'desirous to know;' कर्तुमनस् or कर्तुम्मनस् 'inclined to do.'

3. अवश्यं, 'certainly,' optionally rejects its nasal when com-

pounded with a future participle ; as, अवश्यकार्य or अवश्यंकार्य 'what is necessarily to be done.' मांस, 'flesh,' compounded with पाक or पचन 'cooking,' optionally rejects its final vowel ; as, मांसपाकः or मांस्याकः, मांसपचनं or मांस्यचनं 'cooking meat.'

4. अन्य becomes अन्यत् before various words, if not in the sense of the instrumental or genitive cases ; as, अन्यदाशा 'hope in something else ;' अन्यदाशीः 'benediction in or on another ;' अन्यत्कारकः 'one who does something different.'

5. The substitution of स for सह has already been noticed ; but it is also substituted for समान 'same,' 'like ;' as, सपक्ष 'being of the same party ;' सधर्म 'observing the same duties ;' whence साधर्म्यं 'community of the duties of caste, profession,' &c. ; सब्रह्मचारी 'a fellow-student,' 'one studying under the same teacher ;' so सतीर्थः also 'a fellow-student,' 'having the same holy object' or 'preceptor.' स is substituted for समान before दृश 'to see ;' as, सदृशः 'like,' 'similar,' 'of like appearance ;' so सहक् and सहक्षः. It is also substituted before the following words in the sense of either class of compounds : ज्योतिस् 'light,' जनपद 'country,' रात्रि 'night,' नाभि 'navel,' बन्धु 'a relative,' गन्ध 'smell,' पिण्ड 'a lump of rice,' &c. ; लोहित 'blood,' कुक्षि 'side,' वेणी 'braided hair,' पत्नी 'a wife ;' as, सज्योतिः 'equal in lustre ;' सजनपद 'of the same country ;' सपिण्ड 'of the same cake ;' सपिण्डः 'a relative connected by offerings to the same ancestors ;' &c.

The following take either स or समान ; रूप 'form,' नाम 'name,' गोत्र 'family,' वर्ण 'caste,' वयस् 'age,' वचन 'speech,' धर्म 'duty,' जातीय 'specific,' उदर्य 'uterine ;' as, सरूप or समानरूप 'of the same form ;' सगोत्र or समानगोत्र 'of the same race ;' सोदर्य or समानोदर्य 'related in the female line,' as सोदर्यो भ्राता 'a brother by the same mother ;' &c.

CHAPTER VIII.

SYNTAX.

283. THE great body of Sanskrit composition is in metre, and the construction of sentences has consequently been subordinate to the necessities of rhythm. Examples therefore of syntactical arrangement are not so diversified as might be expected; and it is not always certain, whether any unusual combination may not be a license of the poet, rather than a law of the language. The use of protracted compounds also in a very great degree supersedes the occasion of individual inflexion; as a sentence or a stanza, embracing a great variety of circumstances, may be made up of a nominative and accusative, with a single copulative, the rest of the words, however numerous, being compound epithets of one or other of the nouns. There also prevails very commonly an elliptical style of construction, in which the verb is altogether omitted, or its tenses are supplied by participles and analogous words.

In the following line from the Mahábhárata we have two sentences without a verb or any other copulative, and only a nominative case: पिता गुरुर्न सन्देहो वेदविद्याप्रदः प्रभुः 'A father (or) a spiritual preceptor (is) the lord, the giver (of) knowledge, of the Vedas: (there is) no doubt (of this).' Instances of the absence of a verb are numerous in the didactic verses of the Hitopadeśa. कोऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः । काणेन चक्षुषा किंवा चक्षुः पीडैव केवलं ॥ 'What (is) the use of a son (being) born, who (is) neither learned nor pious? What (benefit is there) from a sightless eye? (such) an eye (is) even only pain.' In the following stanza from the Kumára Sambhava there is only one verb, and one change of inflexion from the nominative to the instrumental, which, if the metre had not needed a long syllable, would probably have been dispensed with: विरोधिसत्वोज्झितपूर्वमत्सरं । दुर्मैत्रीप्रसवाचिर्तातिथि ॥ नवोटजाभ्य-
न्तरसम्भृतानलं । तपोवनं तच्च बभूव पावनं ॥ 'And that grove of

penitents was pure ; (for in it) animals of hostile natures (had) abandoned their former animosity ; guests (were) revered by its trees with desired fruits ; and within its new-reared cottages the (holy) fires (were) enshrined.' There is a little more variety of inflexion in the following verse from the *Raghu Vansa* ; but it is sufficiently rare to show how much syntactical construction has been set aside for rhythmical disposition, even in the works of authors who have not indulged in that abuse of elaboration which characterises later and inferior writers. अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे । नृपतिककुदं दत्त्वा यूने सितातपत्रवारणं ॥ मुनिवनतरुछायां देव्या तया सह शिश्रिये । गलितवयसामिह्वाकूणामिदं हि कुलव्रतं ॥ 'He then, whose mind was liberated from objects of sense, having delivered to his young son the symbol of royalty, the shelter of the white umbrella, with the usual solemn rites, repaired together with his queen to the shade of the trees of the grove of hermits : for such is the observance of the princes of the race of Ikshwáku, when in the decline of life.' In this long stanza we have but one verbal inflexion, शिश्रिये, besides the indeclinable participle दत्त्वा.

Although however in this manner dispensed with in composition to a great extent, yet the relations of words in sentences are expressed in modes analogous to those adopted in other cultivated languages ; as the following rules will exemplify.

SECTION I.

Nouns.

284. The noun substantive expresses as usual the subject or object of a proposition by the different modifications of number, gender, and case. Its relations to other parts of a sentence depend especially upon the latter, and will therefore be better explained, as in native grammars in the chapter to which the title of कारकः is attached, in the order of the cases. When, as not unfrequently happens, more than one case may be employed to convey a similar relation, the alter-

natives will be found, with some exceptions, under that case which is subsequent in order, according to the scheme given under the head of declension (rule 46).

285. Nominative case (कर्त्ता or प्रथमा). The nominative case declares the simple sense of a word ; as, मनुष्यः 'a man,' स्त्री 'a woman,' ज्ञानं 'knowledge.' Its employment in a definite or indefinite manner is usually indicated by the context, as there is no article. The numeral एक, or a pronoun, however, sometimes performs the same office ; as, एकः पुरुषः 'a man,' स पुरुषः 'the or that man,' कश्चिन्नृपः 'a certain king,' एको वृद्धव्याघ्रः 'an old tiger.'

a. Two substantives may be connected absolutely in the nominative case ; as, द्रोणं द्रोहिः 'rice a droṇa (in measure) ;' कोशो गिरिः 'the mountain a kos (in extent) ;' माता शत्रुः 'a mother an enemy ;' पिता वैरी 'a father an enemy ;' विषं सभा दरिद्रस्य 'Society (is) poison to the poor : ' but in these cases the copulative 'is' must be understood, as in similar phrases it is expressed ; भवत्यधर्मी धर्मः 'iniquity becomes virtue.' The nouns in apposition may be in different genders and numbers : वैदिकानि कर्म्मण्यस्य स्वर्ग्यः पन्थाः 'The acts of the Vedas (are) his path to heaven ;' के वा न स्युः परिभवास्पदं निष्फलारम्भयत्नाः 'Who engaged in unprofitable undertakings do not become a subject of disgrace ?'

b. The nominative case is connected with the active verb, or governs it, when it expresses the agent, and with the passive when it signifies the object : देवदत्तः कटं करोति 'Devadatta makes the mat ;' देवदत्तेन क्रियते कटः 'The mat is made by Devadatta.' It is also put absolutely sometimes in a sentence, as the object of an action, but where the accusative that should express that object is omitted : विषवृक्षोऽपि संवर्द्ध्य स्वयं छेत्तुमसाम्प्रतं 'Even a poison-tree, having reared (it), one should not of oneself cut (it) down.' In this the complete construction should be, वृक्षं संवर्द्ध्य तं छेत्तुमसाम्प्रतं योऽपि विषवृक्षः स्यात् 'Having reared a tree, it is not proper to cut it down, even though it be a poison-tree.'

c. When various nouns, separated by a disjunctive particle expressed or implied, occur in a sentence with a common verb, that which is nearest to the verb may become its nominative: अहं रामो वा राजा लक्ष्मणो वा मरिष्यति 'I or Ráma, the king, or Lakshmaṇa, will die:' न चैनमशकद् भानुरहम् वा स्नेहकारणैः । पुरा प्रत्यनुनेतुं वा गन्तुं वाऽप्येकतां त्वया ॥ 'Neither was the sun able, nor I, by motives of affection, to conciliate him, or (induce him) to enter into amity with thee:' न तथा सुखयत्यग्निः न प्रवारा न कम्बलः । शीतवाताह्नितं लोकं यथा तव मरीचयः ॥ 'Fire gratifies not, neither do clothes nor a blanket, the region that is afflicted with cold breezes, so much as thy rays (O sun).'

d. When two or more nouns are joined together by a copulative conjunction, they usually govern a verb in the plural number: ततः कुन्ती च राजा च भीष्मश्च सह बन्धुभिः । ददुः श्राद्धं तदा पाण्डोः स्वधामृतमयं तदा ॥ 'Then afterwards Kuntí and the king and Bhíshma, with the kinsmen, gave to Páñdu the obsequial offerings, with libations to the manes.' This is not invariably the case, however, and the verb may have for its nominative only the nearest of the nouns combined by copulative conjunctions: सा च सत्यवती देवी कौशल्या च यशस्विनी । राजदारैः परिवृता गान्धारी चापि निर्ययौ ॥ 'And the queen Satyavatí and the illustrious Kausalyá, and also Gándhárí, attended by the wives of the king, went forth:' आदित्यचन्द्रावनिलोऽनलश्च द्यौर्भूमिरापो हृदयं यमश्च । अहश्च रात्रिश्च उभे च सन्ध्ये धर्म्मोऽपि जानाति नरस्य वृत्तं ॥ 'The sun and moon, wind and fire, the sky, earth, waters, the heart and Yama, and day and night, and both dawn and evening, and also Dharma, knows the conduct of a man.'

286. Accusative case (कर्म or द्वितीया). The accusative expresses, after a transitive verb, the object of the action: कुम्भं करोति कुम्भकारः 'The potter fabricates the vessel;' हरिं भजति भक्तः 'The votary worships Hari.'

a. The accusative follows a neuter or intransitive verb, when it denotes place or time: कुरुन् स्वपिति 'He sleeps in the country of the Kurus;' कोशं प्रतिष्ठते 'He proceeds for a Kos;' कियन्तं कालमवसन् पर्वते गन्धमादने 'They dwelt for some time on

the mountain Gandhamádana ;' मासौ गुरुगृहे स्थितः 'He stayed two months in the house of his preceptor.'

b. Verbs signifying 'motion to,' literally or figuratively, govern the accusative case: ग्रामं गच्छति 'He goes to the village ;' मनसा कृष्णमेति 'He goes mentally to Krishna,' he worships him ; विस्मयं परमं ययौ 'He went to (or felt) great astonishment.' The accusative is also employed when 'going along a road' is intended ; पन्थानं याति पथिकः 'The traveller goes along the road : ' but not if 'going to a road' is meant ; उत्पथेन पथे गच्छति 'He goes by a byeway to the road.' The dative case may also be used optionally, when actual 'motion to' is signified ; ग्रामाय गच्छति.

c. The accusative case follows verbs of giving, to signify the thing given ; ग्रामं ब्राह्मणेभ्यो ददामि 'I give the village to the Brahmans : ' also verbs of hearing, to denote the thing heard ; आसुरं मे शृणु 'Hear from me the Ásura (creation).'

d. A double accusative follows a number of verbs, when the thing done, and the thing or person that is the object of the action, are both designated. These are mostly verbs that signify, 1. speaking, 2. asking, 3. instructing, 4. knowing, 5. conquering, 6. leading, 7. dragging, 8. taking, 9. collecting, 10. stealing, 11. fining, 12. cooking, 13. milking, 14. churning, and 15. obstructing ; whether they have these meanings literally or metaphorically. 1. राजानं सर्वं ब्रूते चारः 'The spy tells the whole to the king ;' तमब्रवीत् कुन्ती वचनमर्थवत् 'Kuntí said to him words full of meaning : ' 2. सोऽपृच्छलक्ष्मणं सीतां 'He asked Lakshmaña (after) Sítá : ' 3. शिष्यान् धर्मं गुरुः शास्ति 'The Guru teaches the disciples virtue : ' 4. दण्डं धर्मं विदुर्बुधाः 'The wise know punishment (to be) virtue : ' 5. जित्वा राज्यं नलं नृपं 'Having conquered his kingdom (from) Nala the king : ' 6. ग्राममजान् नयति गोपालः 'The shepherd leads the goats to the village : ' 7. चोरं कारागारं कर्षति दण्डपालः 'The officer of justice drags the thief to prison : ' 8. स जहारारण्यमाभीरीः 'He took the Ábhíra women to the forest : ' 9. वृक्षमवचिनोति फलानि बालः 'The boy gathers the fruit (from) the tree : ' 10. देवदत्तं धनं मुष्णाति धूर्तः

‘The rogue robs Devadatta (of) his wealth :’ 11. अधमर्णिकं शतं दण्डयति राजा ‘The king fines the debtor a hundred (rupees) :’ 12. तण्डुलानोदनं पचति सूपकारः ‘The cook dresses the grain (and) the boiled rice :’ 13. गां दोग्धि पयः ‘He milks the cow (for) milk ;’ प्राणान् दुहन्निवात्मानं ‘Milking (abandoning) life (from) himself :’ 14. सुधां क्षीरनिधिं ममन्धुः सुरासुराः ‘The gods and Asuras churned the milky ocean (for) ambrosia :’ 15. गोविन्दो ब्रजमवरुणद्धि गाः ‘Govinda shuts up the cows (at) the cow-pens ;’ शोकं चित्तमवारुधत् ‘He confined his grief (in) his heart.’ वह, ‘to bear,’ is sometimes similarly used ; कन्यां गृहमवहत् or गृहायावहत् ‘He bore the damsel to the house.’ In common with other transitive verbs, these verbs may govern a single accusative, when only one object is designated ; मातरमुवाच वीरः ‘The hero said to his mother.’ Several of them may govern the object in other cases also, as will be subsequently noticed.

e. The causal modes of verbs signifying, 1. motion, 2. speaking or articulate sound, 3. or eating; 4. the causals of intransitive verbs, and 5. of ग्रह ‘to take,’ दृश् ‘to see,’ and श्रु ‘to hear,’ govern a double accusative, when the object and the subject of the act are both expressed. 1. शत्रूनगमयत् स्वर्गं ‘He caused the enemies to go to heaven :’ 2. वेदानध्यापयद् द्विजं ‘He caused the Brahman to read aloud the Vedas :’ 3. आशयच्चामृतं देवान् ‘He caused the gods to eat nectar :’ 4. आसयत् सलिलं पृथ्वीं यः स मे श्रीहरिर्गतिः ‘That Hari is my refuge, who placed (caused to sit) the earth upon the waters ;’ प्रीतोऽहम् भोजयिष्यामि भवतीं भुवनं त्वयं ‘If I am pleased, I will cause thee, lady, to enjoy the three worlds :’ 5. बालमग्राहयद्विद्यां ‘He made the boy take learning ;’ दर्शयाच्चक्रिरे रामं सीतां ‘They shewed (caused to see) Sítá to Ráma ;’ आवय पारिषदान् नाटकं ‘Recite (cause to hear) the drama to the company.’

f. There are some exceptions to the preceding rule. The causals of अद् and खाद्, ‘to eat,’ require the instrumental case for the subject of the action ; आदयति or खादयत्यन्नं वटुना गुरुः ‘The Guru causes the rice to be eaten by the pupil.’ So भक्ष, when it means ‘eating ;’ गोपैरभक्षयदिष्टभक्षं ‘He caused the food

they liked to be eaten by the cowherds:’ but if it means destroying by the act of eating, it may be followed by a double accusative ; भक्षयति बलीवर्हान् शस्यं ‘He makes the oxen eat up the corn.’ शब्द, ‘to sound,’ in the causal mode requires the subject to be put in the instrumental case ; शब्दयति शब्दं देवदत्तेन ‘He causes the sound to be uttered by Devadatta.’ जल्प and some other verbs, signifying ‘articulate sound,’ are similarly combined. The causal of वह ‘to bear,’ when it implies ‘driving,’ governs a double accusative ; वाहयति रथमश्वान् सूतः ‘The charioteer makes the horses draw the car:’ otherwise the subject is put in the instrumental case ; स्वामी वाहयति भारं भूतेन ‘The master makes the load be borne by the hireling.’

g. The causal modes of कृ ‘to make,’ हृ ‘to take,’ वद ‘to speak’ with अभि prefixed, and of दृश् ‘to see’ in the *Ātmanepada*, may take either a second accusative or the instrumental case for the agent or subject of the action : कारयति कटं शिल्पिनं or शिल्पिना ‘He causes the workman to make the mat,’ or ‘he causes it to be made by the workman:’ so हारयति दौत्यं दूतं or दूतेन ‘He causes the messenger to take the message,’ &c.; अभिवादयते देवं भक्तं or भक्तेन ‘He makes the devotee salute the deity,’ &c.; दर्शयते कृष्णमर्जुनं or अर्जुनेन ‘He makes Arjuna see Kṛishṇa,’ &c. The fact being, that when the causal is used in a passive sense, the subject or subordinate agent is specified in the instrumental; when it is used in an active sense, it is specified in the accusative case.

h. A second accusative may sometimes follow a verb, as a qualification of the first, being put absolutely or in apposition : मेदिनीं दानवपते देहि मे विक्रमत्रयं ‘Give me, O lord of the Dánavas, earth, three paces.’

i. The accusative case may follow various prepositions and indeclinable words or particles. Of the former class are अति, अधि when reiterated, अभि, अनु, उप, परि, and प्रति. अति देवान् हरिः ‘Hari is beyond the gods;’ अतिरामं ‘Superior to Ráma’ (अहं, ‘I am,’ understood); अध्यधिलोकं वर्त्तते विष्णुः ‘Vishṇu

abides over and above the worlds ;' नदीमनुवसिता सेना 'The army will halt at or along the river ;' जपमनु प्रावर्षत् 'It rained after the prayer ;' अनुपितरम् गच्छति पुत्रः 'The son goes after, or imitates, the father.' अनु and उप, indicating 'inferiority,' also govern the accusative : न भवाननुरामं चेत् 'If you are not inferior to Ráma ;' उपशूरं न ते वृक्षं 'If thy conduct is not beneath a hero.' अनु, परि, and प्रति govern accusatives designating any particular object ; as, गिरिमनु (परि or प्रति) विद्योतते विद्युत् 'The lightning flashes at or toward the mountain ;' चिन्तयामास तत्कार्यं सुमहत् स्वां सुतां प्रति 'He considered that grave matter concerning his daughter :—a part of any thing or person ; लक्ष्मीर्हरिमनु (हरिं परि or प्रति) 'Lakshmi is part of Hari :—and several and successive order ; वृक्षमनु (परि or प्रति) सिञ्चति माली 'The gardener waters tree by tree ;' परि स्त्रीं (अनु or प्रति स्त्रीं) जातमन्मथः 'In love with every (successive) woman.' The indeclinable words governing accusatives are अधोऽधः, उपर्युपरि, अन्तरा, अन्तरेण, अभितः, परितः, उभयतः, सर्वतः, समया, निकषा, धिक्, हा ; as, अधोऽधः भूमिं पातालः 'Pátála is below the earth ;' उपर्युपरि पृथिवीं द्यौः 'The sky is above the earth ;' त्वामन्तरा कृष्णस्तिष्ठति 'Kṛishṇa tarries away from thee ;' खड्गं समुद्यम्य रावणः क्रूरविग्रहः वैदेहीमन्तरा 'Rávaṇa, of dreadful form, having raised up his sword (to cut) Vaidehí in two ;' प्रियामन्तरेण न सुखं 'There is no happiness without a mistress ;' अभितो (or परितो) राममद्रवन् राक्षसाः 'The Rákshasas ran upon or around Ráma ;' उभयतः कृष्णं गोपाः 'The cow-herds (were) on both sides of Kṛishṇa ;' सर्वतः प्रासादं जाग्रति दण्डधारिणः 'All around the palace watch the staff-bearers ;' समया ग्रामं निकषा पुरं गच्छति 'He goes near to the village,' 'near to the city ;' धिक् कृष्णमभक्तं 'Fie on one not devoted to Kṛishṇa ;' हा देवशत्रुं 'Alas ! (for) the enemy of the gods.' Several of these may be combined with other cases ; as, उपर्युपरि सर्वेषामादित्य इव तेजसा 'Above and over all, like the sun in splendour ;' उपशूरेषु वा 'or inferior to heroes.'

j. The neuter verbs शी 'to sleep,' स्या 'to stay' or 'be,' and आस 'to sit,' when compounded with अधि, govern the noun

expressing the site of the action in the accusative : अधिशेते पर्यङ्कं कुमारी 'The maiden sleeps upon the couch ;' अधितिष्ठत्यात्मानं केशवः 'Keśava presides in (or over) the soul ;' अध्यास्ते वैकुण्ठं हरिः 'Hari abides in Vaikuṇṭha.'

k. विश, 'to enter into,' as a transitive verb, governs an accusative ; गेहं प्रविशति 'He enters the house.' When preceded by अभि and नि, it may govern either the accusative or locative ; as, अभिनिविशति सन्मार्गं 'He enters upon a good path ;' अभिनिविशति पापे 'He enters upon (or falls into) wickedness.' When preceded by उप, and implying 'to sit,' it is followed by the locative only ; आसनेऽस्मिन्नुपविशत 'Sit down on this seat.'

l. वस 'to dwell,' preceded by अधि, अनु, आ, or उप, may govern an accusative case ; अधिवसति (अनुवसति, &c.) वनं रामः 'Rāma inhabits the wood ;' शून्यमन्ववसद्वनं 'He inhabited a lonely wood ;' पुरीमयोध्यामवासीत् 'He dwelt at the city Ayo-dhyá ;' ग्राममुपवसति 'He inhabits the village : ' but when उपवस means 'to fast,' the site is expressed in the locative only ; उपवसति वने रामः 'Rāma fasts in the forest.'

287. Instrumental case (करणं or तृतीया). This case expresses the agent, the implement, or the means by which any thing is done, or any end is accomplished, whether active effort is implied or not : अजानता मया भ्राता घातितः 'By me, unknowing, my brother has been slain ;' रामेण वाणेन हतः 'Killed by Rāma with an arrow ;' पुण्येन दृष्टो हरिः 'Hari is seen by (or through) virtue ;' अध्यापनेन वर्तते 'He subsists by teaching ;' प्रकृत्या चारुः 'Beautiful by nature.' It also expresses the manner or degree in which any object is effected : सुखेन जीवति 'He lives with ease' (happily) ; दुःखेन याति 'He goes with difficulty ;' प्रायेण याज्ञिकः 'For the most part (usually) a sacrificer.' It also denotes any mark or circumstance by which an object is characterised : जटाभिस्तापसः 'He is an ascetic, by his clotted hair ;' जात्या ब्राह्मणः 'a Brahman by caste ;' गोत्रेण गार्ग्यः 'a descendant of Garga by family.'

a. The instrumental case may be employed with words signifying 'object' or 'result : ' उद्यमेन कोऽर्थः 'What is the

object of effort?' परिदेवनेन किं फलं 'What is the fruit of lamenting?'

b. Words implying 'bodily deformity' require the instrumental case for the organ or member in which the defect occurs: चक्षुषा काणः 'blind by an eye;' पादेन खन्नः 'lame by a foot.'

c. Prepositions signifying 'with,' 'along with,' are connected in sentences with the instrumental case: आस्व साकं मया 'Stay along with me;' हीयते हि मतिस्तात हीनैः सह समागमात् 'The mind is depraved, O sire, from association with the base.' Verbs signifying 'association' also govern the object in the same case: त्वया साधो समागम्य 'Having met, O pious man, with thee.'

d. The particle अलम्, implying 'enough of,' governs the instrumental case: अलमतिविस्तरेण 'Enough of prolixity.'

e. The instrumental case may be used optionally with the accusative in various instances; as after the verb दिव 'to play,' अक्षान् or अक्षैर्दिव्यति द्यूतकारः 'The gambler plays dice,' or 'with dice:' also after ज्ञा 'to know,' preceded by सम्; as, तव पितरं (or पित्रा) संजानीष्व 'Recognise thy father.' When it signifies 'calling to mind' or 'thinking upon,' it governs the accusative only: संजानीष्व विष्णुं 'Meditate on Vishnu.' When 'space' or 'time' are spoken of, in connexion with an act or event completed, the instrumental case is employed: अह्ना or कोशेन गत्वा ग्रहमागच्छत् 'Having gone for a day, or for a Kos, he arrived at home.' But if the act or event is incomplete, the accusative: मासम् प्रस्थितो न त्वायातः 'He has been travelling (for) a month, but is not arrived.'

f. Words signifying 'weight,' 'measure,' or 'number,' when succession or repetition is also implied, are put after verbs either in the instrumental or accusative case: शतेन शतेन (or शतं शतं) वत्सान् पाययति पयः 'He gives milk to the calves to drink, by a hundred at a time;' द्विद्रोणेन or द्विद्रोणं क्रीणाति धान्यं 'He buys corn by two Droṇa (measures) at once.'

288. Dative case (सम्प्रदानं or चतुर्थी). This case expresses

the object or recipient of a gift, either literal or figurative : ब्राह्मणेभ्यो निष्कान् ददौ 'He gave Nishkas (gold coins) to the Brahmans ;' पशुं शिवाय ददाति 'He offers an animal to Śiva ;' न शूद्राय मतिं दद्यात् 'Let him not give understanding to a Śúdra : ' and it may be used after verbs which imply 'presenting' or 'offering,' although not bearing such import originally ; as, रामाय पूजां चक्रे महामुनिः 'The great sage made (or offered) worship to Ráma.'

a. Although, however, the fourth or dative case most appropriately follows verbs that imply 'giving,' of some kind or other, yet the genitive case is frequently used with a similar purport, and sometimes also the locative : राष्ट्रं शिवीनां वृद्धं वै ददानि तव खेचर 'Spirit of air, I may give thee the prosperous kingdom of the Śivis ;' दत्त्वाऽतिथिभ्यो देवेभ्यः पितृभ्यः स्वजनस्य च 'Having given (food) to guests, gods, ancestors, and his own household ;' यस्त्वं रामे पृथिवीं दातुमिच्छसि 'Thou who wishest to give the earth to Ráma.' When the genitive case is thus used, however, an ellipse is implied, to be filled up by a noun understood in the dative case : तव हस्तेभ्यः 'to the hands of thee ;' स्वजनस्य व्यक्तिभ्यः 'to the persons of his own family.'

b. Nouns expressing 'cause' or 'purpose,' that for or on account of which a thing is done, or that for which a thing is fit or suitable, follow verbs in the dative case : मुक्तये हरिं भजति साधुः 'The pious man worships Hari for the sake of liberation ;' भक्तिज्ञानाय कल्पते 'Devotion is practised for the sake of holy knowledge ;' वाताय कपिला विद्युत् 'The pale lightning is on account of (it is a sign of) a gale ;' प्रभवन्त्युग्रकर्माणाः क्षयाय जगतोऽहिताः 'The unfriendly performers of cruel acts are born for the destruction of the world ;' ब्राह्मणाय हितो धर्मः 'Virtue is fit for a Brahman.'

c. Connected with this application of the dative case, is its optional substitution for the infinitive after a verb : फलेभ्यो गच्छति 'He goes for fruit,' for फलान्याहर्तुं गच्छति 'He goes to bring fruit ;' याजायाज्ञापयति 'He gives orders for a sacrifice,' for यदुमाज्ञापयति 'He gives orders to sacrifice.'

d. Intransitive verbs signifying 'to be agreeable' or 'acceptable' govern the dative case: हरये रोचते भक्तिः 'Devotion is acceptable to Hari;,' बालाय स्वदते मोदकः 'The sweetmeat is pleasant to the boy.'

e. The verbs स्थाय 'to praise,' ह्नु 'to conceal,' छा 'to stay,' शप 'to curse,' may be connected with the object of the act in the dative case, when some particular feeling is implied by it: गोपी स्मरात् कृष्णाय स्थायते ह्नुते तिष्ठते शपते 'The Gopí praises, hides from, stays with, vows by Kṛishṇa, through love.' When no such feeling is implied, such of them as are transitive govern the accusative: राजानं स्थायते मन्त्री 'The minister flatters the king.'

f. With a similar kind of relation, verbs signifying 'desire,' 'anger,' 'wrong,' 'jealousy,' or 'detraction,' govern the object in the dative case: तस्यै स्पृहयमानोऽसौ 'He being filled with desire for her;,' सीतायै नाक्रुध्यन्नाप्यसूयत 'He was not angry with Sítá, nor did he revile her;,' अशप्त निहुवानसौ तस्यै 'He vowed to her, dissembling with her.' When the feeling is not excited by the object, they govern the accusative: भार्यामीर्यति पतिः 'The husband is jealous as to his wife,' that is, he cannot endure that others should look at her; तन्न दुह्येत् कदाचन 'Let (the pupil) never offend him.' क्रुध and दुह preceded by prepositions govern the accusative: किं मां संक्रुध्यसि 'Why art thou angry with me?' मा परस्वमभिद्रोधाः 'Commit not violence against another's property.'

g. धृ, 'to hold,' in the causal mode, having the sense of 'owing,' literally or figuratively, governs the person to whom the debt or obligation is due in the dative case: देवदत्ताय शतं धारयति 'He owes a hundred to Devadatta;,' भक्ताय मोक्षं धारयति हरिः 'Hari owes liberation to his worshippers.'

h. श्रु preceded by आ or प्रति, signifying 'to promise,' governs the person or thing to which the promise is addressed in the dative: विप्राय गामाशृणोति or प्रतिशृणोति राजा 'The Rájá promises a cow to the Brahman;,' शृण्वद्भ्यः प्रति शृण्वन्ति मध्यमाः 'Common persons promise assent to those who counsel them.'

i. गृ, 'to sound,' preceded by अनु or प्रति, implying 'to conform to' or 'comply with,' governs the dative case: होत्रे प्रतिगृणाति or अनुगृणात्यध्वर्युः 'The Adhwaryu (or reciter of the prayers of the Yajur-veda) acts in conformity to the Hotri (or Brahman of the Rig-veda);' गृणद्मोऽनुगृणन्त्ये न मद्विधाः 'Others, such as I am, do not conform to those who flatter us.'

j. राध 'to accomplish,' and ईक्ष 'to see,' when signifying 'to think or consider about,' govern the object in the dative: कृष्णायराध्यति or कृष्णायेक्षते गर्गः 'Garga considers concerning or about Kṛishṇa.'

k. Forms of reverential address or religious invocation, such as नमस्, स्वस्ति, स्वाहा, स्वधा, &c. are followed by nouns in the dative case: नमः शिवाय 'Salutation to Śiva;,' महाराजाय स्वस्ति 'Health to the king;,' स्वाहा देवेभ्यः 'Salutation to the gods;,' स्वधा पितृभ्यः 'Salutation to the manes.' नमस् compounded with कृ governs either the accusative or dative: नमस्कुस्मी देवेभ्यः or नमस्करोति देवान् 'We make, or he makes, salutation to the gods.'

l. अलम्, when signifying 'to be sufficient for' or 'equal to,' governs the dative: नालं सुखाय सुहृदो नालं दुखाय शत्रवः 'Friends are not (alone) sufficient for happiness, nor enemies for misery;,' अलं मल्लो मल्लाय 'One wrestler is a match for the other;,' दैत्येभ्योऽलं विष्णुः 'Vishṇu is equal to, or a match for, the Daityas.' Compounded with a transitive verb, it governs the accusative: पापं नालंकर्तुं समर्थोऽस्ति 'He is not able to be a match for, or overcome, sin.'

m. The prohibitive मा may be used with the dative case, with the verb understood: मा चापलाय 'Be not for unsteadiness,' i. e. do not act unsteadily.

n. Verbs of motion, as noticed above (rule 286, b), are most usually followed by the noun in the accusative case; but they may also be associated with the dative: ग्रामाय गच्छति 'He goes to the village.'

o. मन, 'to mind' or 'think,' when of the fourth conjugation, and implying 'disrespect,' governs a subsidiary noun, signi-

fying 'degree' or 'comparison,' in either the dative or accusative case: न त्वां मन्ये तृणाय or तृणं 'I value thee not a straw.' मन of the eighth conjugation is followed by the accusative only: न त्वां मन्ये तृणं. If the comparison be intimated by the terms नौ: 'a boat,' काकः 'a crow,' अन्नं 'food,' शुकः 'a parrot,' or शृगालः 'a jackal,' the accusative only is employed: न त्वां नावं मन्ये 'I hold thee not of the value of a boat,' &c. If 'disrespect' be not intended, the accusative only follows the verb: मन्ये काष्ठमुलूखलं 'I suppose the mortar to be wood.'

p. When a term of number or quantity is used to signify 'rate of wages' or 'hire,' it takes either the dative or instrumental case: शताय or शतेन भृत्यान् परिक्रीणाति 'He hires servants by or for a hundred.'

q. दाण्, 'to give,' preceded by सम्, and implying 'cohabitation,' governs the dative when the act is legal; the instrumental when criminal: भार्यै संपच्छते दास्या संयच्छते पतिः 'The husband cohabits with his wife,' 'with his bondswoman.'

289. Ablative case (अपादानं or पञ्चमी). This case denotes 'a taking away,' 'a separating of or from,' 'removal' or 'departure' of any kind; as, ग्रामादायाति 'He comes from the village;' उक्ततर गङ्गायाः सलिलादाकुलेन्द्रियः 'He returned from the water of the Ganges afflicted;' धावतोऽश्वात् पतति 'He falls from a galloping horse.' It also implies metaphorical disjunction; as, पापाद्विरमति 'He refrains from sin;' धर्मात्प्रमाद्यति 'He strays from virtue.'

a. The ablative case has also an inceptive signification, implying the cause or motive of any act or feeling, or the origin from which any thing proceeds, literally or figuratively: चोराद्विभेति स्त्री 'The woman is afraid of (or from) the thief;' चोरेभ्यस्त्रायते राजा 'The king protects from thieves;' भीतो रणे श्वेतवाहादिति मां मंस्यते जनः 'People will think of me thus, he is afraid of Arjuna in battle;' ब्रह्मणः प्रजाः प्रजायन्ते 'Progeny are born from Brahmá;' अर्येभ्यः क्रिया सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः 'Religious acts proceed from wealth, like rivers from mountains.'

b. Verbs signifying, 1. hinderance, 2. disappearance or con-

cealment, 3. being ashamed of, 4. acquiring knowledge from, 5. being averse to, govern nouns in the ablative case. 1. यवेभ्यो गावो वारयति गोपालः 'The cowherd keeps off the cows from the barley :'. 2. मातुर्निलीयते कृष्णः 'Kṛishṇa hides from his mother :'. 3. श्वशुराज्जिह्रेति 'He is ashamed of his father-in-law :'. 4. उपाध्यायादधीते शिष्यः 'The pupil (reads with or) acquires learning from the teacher :'. 5. अध्ययनात् पराजयते शिष्यः 'The pupil is averse from (or tired of) reading ;' सा पराजयमाना दशाननात् 'She (Sítá) averse to (or abhorring of) Rávaṇa.' When जि with परा prefixed is used transitively, it of course requires the accusative : शत्रून् पराजयते वीरः 'The hero overcomes the enemies.'

c. The ablative is used to express the site from which any act is performed : प्रासादादीक्षते 'He looks from the palace ;' आसनादुदतिष्ठत् 'He rose from his seat.' Also a place or period from which distance or time is computed : वनात् पुरं योजनं 'From the wood the city is a Yojana distant ;' कार्तिक्या अग्रहायणीमासे 'From Kártik into the month Agraháyaṇa.'

d. The ablative is also sometimes used to express the means by which any end is accomplished : कृतं पापं कल्याणेन हन्यते । निवृत्त्या तीर्थगमनाद्भुतिस्मृतिजपेन च ॥ 'Committed sin is destroyed by good acts, by refraining from it, by (from) visiting holy places, and by repeating texts of the Vedas and the institutes :'. द्रोहाद्वैरवाप्तानि दिवि स्थानानि सर्वेशः 'Their places in heaven have been obtained by the gods through violence.'

e. The words अन्य, इतर, आरात्, च्युते, प्रभृति, वहिर्, terms significant of relative place or time, and compounds ending in words derived from अञ्च 'to go,' are connected with nouns in the ablative case : अन्यो हरेः 'other than Hari ;' इतरो कृष्णात् 'different from Kṛishṇa ;' आराटनात् 'near to the wood ;' च्युते पुरुषात् 'without the man ;' ततः तदा or तस्मात् प्रभृति 'thenceforth,' 'thereafter ;' वर्षात् प्रभृति 'from after a year ;' नगराद्वहिः 'out from the city ;' ग्रामात् पूर्वो वृक्षः 'a tree east from the village ;' चैत्रात् पूर्वः फाल्गुनः 'The month Phalguna is before Chaitra ;' पुरं प्राग्बनात् 'a city east of the wood ;' ग्रामात् प्रत्यङ्गिरिः 'a mountain west from the village.' When पूर्व and similar terms

denote 'a part' of any thing, they require the genitive case: पूर्वः कायस्य 'the fore part of the body;' अहः पश्चिमो भागः 'the latter part of the day.'

f. The preposition आङ् requires the ablative case in the sense of 'limitation,' either of place, time, events, or things: आसमुद्रात् 'as far as to the ocean;' आयुगान्तात् 'to the end of the age;' आमुक्तेः संसारः 'Repeated birth occurs until final liberation;' आसकलाद् ब्रह्म 'Brahma extends unto (or comprehends) all things;' भैक्ष्यमेवाचरिष्यामः शरीरस्याविमोक्षणात् 'We will practise mendicancy even until liberation from the body.'

g. अप and परि implying 'separation,' and प्रति signifying 'substitution' or 'equivalent,' require the ablative case: अप लोकेभ्यो लङ्कायां वसतिः 'Dwelling in Lanká, away or apart from the world;' परित्तिगर्त्तेभ्यो वृष्टो देवः 'The god (Indra) sent rain away from Trigartta;' प्रद्युम्नः कृष्णात् प्रति 'Pradyumna is the substitute or representative of Kṛishṇa;' तिलेभ्यः प्रति यच्छति माषान् 'He gives Másha (pulse) in place of, or return for, sesamum.'

h. Words implying 'bound on account of a debt' may be connected with the ablative, when the reason, not the debt, is intended: शताद्वडं द्रव्यं 'Property pledged on account of a hundred;' ऋणाद्वड इव 'Like one bound on account of debt;' but शतेनबद्धः 'Bound by a debt, held in bond, or indebted, by a hundred.' Either the instrumental or ablative case may be used, when the state or circumstance of the person is the result of some property, not expressed by a feminine noun: जाड्येन or जाड्याद्वडः 'Bound by or from stupidity;' वनं मौर्ख्यात् प्रतिष्ठसे 'Thou goest to the wood through folly.'

i. The words स्तोत्र, अल्प, कृच्छ्र, कतिपय, may be used after a verb, either in the instrumental or ablative case, to imply 'degree' or 'manner;' as, स्तोत्रेण or स्तोत्रान्मुक्ता 'left or liberated a little;' कृच्छ्रेण or कृच्छ्रात् कृतः 'made with difficulty;' कृच्छ्रात् समासाद्य 'having come with difficulty;' कतिपयेन or कतिपयान्प्राप्तः 'obtained in some degree.' When used with a substantive, they agree with it in case; as, स्तोत्रेण विषेण हतः 'killed by a

little poison.' When employed adverbially, and not signifying 'instrumentality,' they are put in the accusative neuter; as, स्तोकं गच्छति अल्पं करोति 'he goes or does a little,' 'a short way,' or 'for a short time,' or 'a small quantity.'

j. The particles पृथक्, नाना, and विना, govern either the accusative, instrumental, or ablative case: पृथग्रामं रामेण or रामात् 'separate from, or without, Rāma;,' विना or नाना देवं देवेन or देवात् 'without a deity;,' विना बधं न कुर्वन्ति तापसाः प्राणयापनं 'Penitents do not practise emission of breath without destruction of life;,' सुखं दुःखैर्विना न लभ्यते 'Pleasure is not obtained without pain;,' पृथक् छलेण कृतं 'done without deceit;,' पृथङ्नभस्वतः 'except the wind.'

290. Genitive case (शेषः or सम्बन्धः or षष्ठी). This case is employed when one noun follows another, expressed or understood, having a different meaning, and to which the latter intimates some relation; as, राज्ञः पुरुषः 'the man of the king;,' पुत्रस्य माता 'the mother of the boy;,' धनिनो धनं 'the wealth of the rich man;,' द्रव्यस्य गुणः 'the quality of the thing.' The prior noun may be understood: अभयं सत्त्वसंशुद्धिः । भवन्ति सम्पदं दैवीमभिजातस्य ॥ 'Fearlessness, purity of nature, &c., are of a man born to a heavenly condition:,' they are the qualities, गुणाः understood.

a. Verbal derivatives signifying 'the agent' are followed by the object in the genitive case; as, जगतः सृष्टा 'the creator of the world;,' सतां पालकः 'the protector of the good;,' नरकस्य जिष्णुः 'the victor of (over) hell.' Those formed with उ from desiderative verbs govern the accusative; राजा त्वां दिदृक्षुः 'The king is desirous of seeing thee.' So do those with उक्; as, दैत्यान् घातुको हरिः 'Hari is the destroyer of the demons:,' but not when the root is क्म; कान्तायाः कामुकः 'the lover of the beloved.'

b. Similar derivatives, implying 'the act,' may be followed by the agent or the object of the act in the genitive: पुरुषस्य क्रिया 'the act of a man;,' ब्राह्मणानां धर्मः 'the duty of Brahmanas;,' पयसः पानं 'the drinking of milk;,' गवां दोहः 'the milk-

ing of kine.' The subject also may follow the property in the genitive; as, **अश्वस्य वेगः** 'the speed of a horse;' **मधुनः स्वाद्यं** 'the sweetness of honey.' When the act is followed by both the agent and the object, each may be put in the genitive case; **जगतः सृष्टिर्ब्रह्मणः** 'the creation of the world of (by) Brahmá:' or the agent or instrument may take the instrumental case; **जगतः सृष्टिर्ब्रह्मणा**. A term expressing 'aggregation' is followed by the objects collected in the genitive: **राज्ञां सभा** 'an assemblage of princes;' **पशूनां समाहारः** 'a flock of cattle;' **धूमज्योतिः सलिलमरुतां सन्निपातः** 'a collection of wind, water, light, and smoke.'

c. Verbs of 'speaking to,' 'communicating or representing to,' 'conveying to, as speech and the like,' are commonly followed by the person spoken to in the genitive case: **तन्मेवद** 'Tell me that;' **कथयिष्यामि ते** 'I will tell thee;' **आचक्ष्व मे महाबाहो सर्वज्ञो ह्यसि मे मतः** 'Tell me, mighty armed, for thou art thought of me to be all-wise;' **निवेदयामास चित्रसेनाय स न्यवेदयच्च शक्रस्य** 'He represented to Chitrasena, and he to (of) Indra;' **प्रियायाः सन्देशं मे हर** 'Bear news of me to my beloved.' Instances of their occurrence with similar terms in the accusative and dative cases have already been given. **नाथ**, 'to ask' for any thing, governs the object in the genitive: **धृत्वा नाथस्व** 'Ask for firmness;' **धनस्य नाथते** 'He asks for wealth.' But when the person is designated, it governs an accusative: **नाथन्ति के नाम न लोकनाथं** 'Who do not implore the lord of the world?' **प्रच्छ**, 'to ask,' may govern the person in the genitive, the thing in the accusative: **अपृच्छन् कस्यचिन्मार्गं** 'not asking the way from any one.' It also governs a double accusative, the person being one: **कुशलं पृच्छति त्वां** 'He asks thee after thy health.'

d. The verb **श्रु**, 'to hear,' governs the genitive case of the person speaking; as, **पृच्छन्पि मे शृणु** 'Asking, hear of me;' **मार्गं तावच्छृणु कथयतः (मे)** 'Hear from me, describing it, the road:' but this is considered as an elliptical form of expression, the word **वचनं**, or some synonyme of words or speech, being understood. The verb governs also the ablative: **श्रोष्यत्यस्मात् परमवहिता** 'She will hear very attentive from me.'

e. भू, 'to be,' preceded by प्र, signifying 'to have power or authority over,' may govern the object in the genitive case: प्रभवति निजस्य कन्याजनस्य महाराजः 'The prince has power over his own daughter;' प्रजानां प्रभवति राजा 'The king is lord over the people.' Verbs expressing 'to be stronger than,' or 'to prevail over,' govern the genitive: नाप्रोषीदस्य कश्चन 'No one prevailed over him.' Verbs signifying 'to be angry with,' 'to do violence or injury to,' or 'to desire,' may govern the genitive: न कुप्ये त्वं धर्मज्ञ न त्वं दूषयसे मम 'I am not angry with thee; thou hast done no wrong to me:' यदाऽसौ सर्वभूतानां न दुहति न काङ्क्षति । कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥ 'When a man neither does wrong to, nor wishes for, all beings, either in act, thought, or speech, he obtains Brahma' (final felicity). These latter verbs may also govern other cases (rule 288, *f*.)

f. ज्ञा 'to know,' when signifying something else than true knowledge, and when knowledge is not a property of the thing known, governs the genitive case: सर्पिषो जानीते 'He knows ghee.' दय 'to have pity on,' ईश 'to be lord of,' and कृ 'to make,' implying some particular effort, and verbs signifying 'to remember,' also govern the genitive: दीनानां दयस्व 'Have pity on the wretched;' धनानामीशते यक्षाः 'The Yakshas rule over riches;' एधोदकस्योपस्कुरुते 'He prepares the fuel and water for an oblation;' उपास्कृषाताम् राजेन्द्रावागमस्येह 'The two princes have made preparations for coming hither;' मातुः स्मरति 'He remembers his mother;' कश्चिदुःखे वर्तमानः सुखस्य स्मर्तुमिच्छति 'Who, being in pain, wishes to remember pleasure?' सध्येति त्वं लक्ष्मणः 'Lakshmaña thinks of thee.' In these cases, however, an ellipse is supposed, a prior substantive in the accusative case being understood: सर्पिषो गुणान् जानीते 'He understands (the properties of) ghee;' दीनानामवस्थां दयस्व 'Pity the condition of the wretched,' &c. Otherwise these verbs govern the accusative: सर्पिषं जानीते, दीनान् दयते, लोकानीष्टे, मातरं स्मरति.

g. दृश, 'to see,' in the causal may govern the person in the genitive instead of the accusative (r, 286, *g*): स भ्रातुर्दर्शयामास तौ करौ 'He shewed of (to) his brother those two hands.'

h. Verbs implying 'sickness,' except from fever, govern the person in the genitive: पुरुषस्य रुजयत्यतिसारः 'Dysentery affects the man : ' but तं रुजयतिज्वरः 'Fever affects him.'

i. जस 'to hurt,' literally or figuratively, हन 'to kill,' preceded by वि or प्र, or both, णट and क्रय 'to hurt,' and पिष 'to pound,' when it implies 'hurting,' govern the object in the genitive case: चोरस्योज्जासयति राजा 'The king punishes the thief ;' मन्योरुज्जासयात्मनः 'Remove or destroy thy sorrow ;' राक्षसानां ग्रहिहनिष्यति (ग्रहणिष्यति or निहनिष्यति) रामः 'Rāma will destroy the Rākshasas ;' वृषलस्योन्नाटयति or क्राययति 'He destroys the outcaste ;' साहसिकस्य पिनष्टि गजः 'The elephant grinds the felon.' If injury is not meant, पिष governs the accusative: धानाः पिनष्टि 'He grinds the corn.' Other verbs signifying 'to injure' usually govern the object in the accusative: पथिकं हिनस्ति व्याघ्रः 'The tiger destroys the traveller.'

j. The compound verb व्यवहृ 'to transact business,' and ण 'to deal,' or 'engage in any office,' govern the word signifying the terms of the transaction in the genitive: शतस्य व्यवहरति or णते 'He sells or buys or deals for, or stakes, a hundred ;' प्राणानामपणिष्टासौ रावणस्त्वामिहानयन् 'Rāvaṇa, bringing thee hither, has trafficked for (or staked) his life.' So दिव 'to play,' meaning 'to deal,' or 'pledge:' सदेवीद्वन्द्वभोगानां 'He has played for his kindred and enjoyments.' But when दिव is preceded by a preposition, it may govern either the accusative or the genitive; प्रादेवीदात्मसम्पदम् or सम्पदः 'He has staked, or has trafficked for, his own fortune.'

k. Participles, whether past or future, having a present application, govern the object in the genitive case: राज्ञः सम्मतो or पूजितो विप्रः 'The Brahman is esteemed or revered of the king ;' यो धर्मः स सतां मतः 'that which is thought virtue of (by) the good ;' अभिज्ञानं ददौ रामस्य सम्मतं 'He gave the signet, recognised or cherished of Rāma ;' तस्य लोकावुभौ जितौ 'Both worlds are conquered of or by him ;' वन्द्यैः पुंसां रघुपतिपदैः '(marked) by the feet of the chief of Rāma's race, praised of (by) men.' Participles of the neuter gender, signifying

‘site’ or ‘circumstance,’ have a similar government: रामस्य शयितं भुक्तं जल्पितं हसितं स्थितं प्रकान्तञ्च मुहुः पृष्ट्वा हनुमन्तं व्यसर्जयत् ‘Sítá having repeatedly inquired after the sleeping, eating, talking, laughing, staying, going of Ráma, dismissed Hanumán.’ (The participles are in fact used as nouns, and are consequently followed by the noun to which they relate in the genitive.)

l. The word हेतु, ‘cause,’ ‘motive,’ or ‘object,’ follows a verb in the genitive case: अन्नस्य हेतोरनुगच्छति ‘He follows for the sake of food;’ हेतोर्बोधस्य मैथिल्याः प्रास्तावीद्रामसंकथां ‘He repeated the praise of Ráma, for the purpose of apprising Maithilí.’ It is also used interrogatively and responsively in this and in other cases, with a pronoun; as, कस्य हेतोः, केन हेतुना, ‘For what reason?’ ‘why?’ ‘wherefore?’ तस्य हेतोः, तेन हेतुना, तस्माद्धेतोः, ‘For this or that reason,’ ‘thus,’ ‘therefore.’ Its synonymes may be similarly used; as, कस्य निमित्तस्य, कस्य प्रयोजनस्य, &c.: but they are more usually employed adverbially in the accusative neuter; as, किं निमित्तं, किं प्रयोजनं, and the like.

m. Indeclinable words formed with the affix कृत्वस् govern the genitive case: शतकृत्वस्तवैकस्याः स्मरत्यहो रघूत्तमः ‘The best of the race of Raghu thinks of thee alone a hundred times of a day.’ Numerals in a similar sense of repetition have a similar government: द्विरहोऽधीते ‘He reads twice a day.’

n. Indeclinable words, or words so used, being terms of relative site, may govern the genitive (as well as the ablative) case: तस्य स्थित्वा कथमपि पुरः ‘Having stood in some manner before (it) the cloud;’ त्वमसि पुरा मे ‘Thou art before or in front of me;’ सखीनां पुरस्तात् ‘before your friends;’ ग्रामस्य पुरतः ‘in front, or on the east, of the village;’ वृक्षस्योपरि or उपरिष्ठात् ‘above the tree.’ When such words are formed with एण, they may govern the accusative: ग्रामं or ग्रामस्य दक्षिणेन ‘south of the village.’

o. Words implying ‘propinquity’ or ‘distance’ may govern a genitive case: प्रत्यासन्नो माधवीमण्डपस्य ‘near to the Mádhaví bower;’ सा गता तस्य सकाशम् ‘she having gone near him;’ दमयन्त्यास्तदन्तिके निपेतुस्ते ‘They alighted near to Damayantí;’

नगरस्य दूरं गतः 'He went far from the city.' They also govern the accusative: कदाचिद्रामस्तु चरन्नाश्रममनिकात् 'Once Rāma rambling about from the neighbourhood of the hermitage.'

p. Words implying 'likeness' or 'equality' may govern either the genitive or instrumental case: यस्य नास्ति समो वीर्ये पृथिव्यामपि कश्चन 'The equal of whom in valour is no one upon earth;' कोऽन्योऽस्ति सदृशो मम 'Who else is like me?' or न त्वया सदृशः कश्चित् त्रिषु लोकेषु विद्यते 'The like to thee is not known in the three worlds;' धर्मेण हीना पशुभिः समानाः 'Devoid of virtue, (men) are like beasts.' The substantives तुला 'equality,' उपमा 'resemblance,' are followed by the genitive only: स कृष्णस्य तुलां or उपमां न प्राप्तः 'He has not the equality or similitude of Kṛishṇa.'

q. Neuter or indeclinable nouns importing 'benediction' are followed by the object in either the dative or genitive case: आयुष्यं देवदत्तस्य or देवदत्ताय 'Long life (be) of or to Devadatta.'

r. The genitive case is used absolutely with a participle: गच्छतस्तस्य 'as he was going;' निषतां नः 'as we were looking on;' वैदर्भ्याः प्रेक्षमानायाः 'whilst Vaidharbhī was beholding.' It is also used with the auxiliary verb अस् in the sense of 'possession:' अस्ति मे 'there is of me,' i. e. I have; अस्य जनस्य किञ्चिदस्ति प्रभुत्वं 'There is of this person some power,' i. e. I have some power.

s. The term कृते governs a genitive case: अल्पकालस्य राज्यस्य कृते 'for the sake of a brief dominion.'

291. Locative case (अधिकरणं). This case expresses the site or receptacle of any object, whether substantial or ideal, that, in or upon or over which, any other thing is situated, any act performed, any property exhibited, or any notion comprehended, &c. भूमौ तिष्ठति नरः 'The man stands on the ground;' वने चरति सिंहः 'The lion roams in the forest;' कट आस्ते ब्राह्मणः 'The Brahman sits on a mat;' स्यात्यामन्नं पचति 'He boils the rice in a pot;' कर्णे कथयति 'He speaks or whispers in the ear;' भीतो रणे 'timid in war;' विपदि धैर्यं 'fortitude in

adversity ;' हंसे शुक्रता 'whiteness in the swan ;' आत्मन्यात्मानं स पश्यति 'He beholds spirit in himself.'

a. This case is sometimes used to express the thing or purpose for which any act is performed, when it is essentially connected with some other thing, the object of the act : चर्मणि द्वीपिनं हन्ति दन्तयो हन्ति हस्तिनं । केषु चमरीं हन्ति सीम्नि पुष्कलको हतः ॥ 'He kills the tiger for its skin ; the elephant for its two tusks. He kills the Yak for the long hair : the musk-deer is slain for its musk.' If the connexion is not intimate, that for or on account of which the act is done requires the dative case (288, b). The locative is also used when the object is of a more general nature : यथासृष्टोऽसि धात्रा कर्मसु तत्कुरु 'As thou art made by the Creator for acts, perform them.'

b. The locative case is usually required in connexion with prepositions signifying 'being over' or 'upon' in any manner : उपपराद्धं हरेर्गुणाः 'The virtues of Hari are above infinite number ;' अधि भुवि रामः 'Rāma is over the world : ' but both these may signify 'inferiority' also ; as, उप शूरेषु 'inferior to heroes ;' अधि रामे भूः 'The earth is under Rāma.' When अधि is compounded with कृ, and the verb implies 'subjection,' it governs the accusative case : यदि मामधिकरिष्यति कर्मणि विनियोक्ष्यते 'If he will acknowledge me superior (lit. If he will make me over him), he shall be appointed to the work.' In the sense of 'superiority' the ablative case may be also used : लोके or लोकादधिको हरिः 'Vishṇu is greater than the world.'

c. The words साधु and निपुण are followed by the object in the locative case, unless the prepositions अनु, परि, or प्रति intervene : मातरि साधुः 'pious to his mother ;' पितरि निपुणः 'dutiful to his father : ' but मातरं प्रति साधुः पितरमनु निपुणः.

d. The locative case is sometimes used to signify that from which any result may be expected, in the like manner as the ablative ; as, विनाशे (or विनाशात्) धृतराष्ट्राणां किं फलं लभ्यते 'In (or from) the destruction of the sons of Dhṛitarāshṭra what advantage is obtained ?'

e. A frequent use of the locative case is its employment as

the ablative case absolute, in connexion with a participle in the same case : मयि गते 'I being gone ;' तस्मिन्सति 'that being so ;' प्रत्यासन्ने नभसि 'The month Śrávaṇa being at hand ;' काले शुभे प्राप्ते 'A lucky time being arrived.' More than one substantive may be thus connected with the participle, when the latter will agree in number and person with the substantive nearest to it : अभिमन्यौ हते बाले द्रौपद्यास्तनयेषु च 'The boy Abhimanyu being slain, and the sons of Draupadī : ' (हतेषु being understood). As mentioned above, the genitive is similarly employed ;' as, रुदतः पुत्रस्य or रुदति पुत्रे प्राव्राजीत् ' (Though) his son was weeping, he went forth (to lead a life of mendicency).'

f. Words signifying 'proximity' or 'distance' may be used adverbially in the locative case : तस्याः समीपे गत्वा 'having gone near her' (in her vicinity) ; दूरे ग्रामस्य 'at a distance from the village.' These and similar words may be used in like manner in other cases ; as, ग्रामस्य दूरं दूरात् &c. मध्य takes only the locative case : भैमी सखीमध्ये राजते स्म 'Bhaimī was resplendent amongst (in the midst of) her companions.'

g. The names of asterisms, employed to signify the period of their being above the horizon, may follow a verb either in the locative or instrumental case : मूले (or मूलेन) आवाहयेद्देवीं अवणे (or अवणेन) विसर्जयेत् 'Let a man invoke Devī at the time (or rising) of the lunar constellation Múla, and dismiss her at that of Śravaṇa.' If the asterism itself is intended as the site or receptacle of a planet, the locative alone, of course, is used : पुष्ये चन्द्रः 'The moon is in Pushya.'

h. The locative case is used to designate any given period : तस्मिन् काले 'at that time ;' अस्य वाक्यस्य निधने 'upon the close of this speech ;' साभेऽह्नीव स्थलकमलिनी न प्रवुद्धां न सुप्तां 'like the Sthala-padma flower on a cloudy day, neither awake nor asleep.' It is also optionally used with the ablative to denote any intervening term, either of time or space : अद्य भुक्ताऽयं द्यहे (or द्यहाद्) भोक्ता 'Having eaten to-day, he will eat in or after two days ;' इहस्योऽयं क्रोशे (or क्रोशात्) लक्ष्यं विध्यते 'Standing here, he pierces the mark at (or from) a Kos.'

i. The words प्रसित and उत्सुक govern either the instrumental or locative case : प्रसितो हरिणा or हरौ 'attached to Hari ;' पत्या प्रस्थितेन or पत्यौ प्रस्थिते योषिदुत्सुका 'The wife is anxious for her absent husband.'

j. The words आयुक्त and कुशल govern either the genitive or the locative case, when not used literally : आयुक्तो हरिपूजनस्य or पूजने 'intent upon worshipping Hari : ' so कुशलः पूजने or पूजनस्य 'happy in worshipping.' If literally employed, they govern the locative only : आयुक्तो वृषभः शकटे 'the bullock harnessed to the cart ;' कर्मणि कुशलः 'skilful in work.'

k. A noun following either of the words स्वामी, ईश्वरः, अधिपतिः, दायादः, साक्षी, प्रतिभूः, or प्रसूतः, is put in either the genitive or locative case : गवां or गोषु स्वामी 'the owner of kine ;' पृथिव्याः or पृथिव्यामीश्वरः 'lord in or of the world ;' ग्रामेषु or ग्रामाणामधिपतिः 'chief in or over the villages ;' पित्र्यंशस्य or पित्र्यंशे दायादः 'heir of the paternal portion ;' व्यवहारे or व्यवहारस्य साक्षी 'witness in or of a suit ;' दर्शनस्य or दर्शने प्रतिभूः 'a surety in or of (for) appearance ;' गोषु or गवां प्रसूतो गोपः 'the cowherd born amongst or for cattle,' i. e. to tend them.

292. Vocative case (सम्बोधनं). This is considered in native grammars to be not a distinct case, but the nominative employed in addressing or calling, with a slight modification of the singular number only. Its use is the same as in other languages : इन्द्र एहि 'O Indra, come ;' उन्निष्ठोन्निष्ठ गान्धारि 'Gándhári, rise up.'

a. The vocative case is commonly used without any interjection ; but it is also frequently employed with one, when, as above stated (r. 162, a), different particles are employed to signify respectful or disrespectful address : भो भोः पण्डिताः 'O Pañdits ;' रे पान्थ 'Ho, traveller.'

SECTION II.

Adjectives.

293. The adjective agrees with a corresponding substantive noun or pronoun, expressed or understood, in gender, number,

and case : बलवान् पुरुषः 'a strong man ;' रूपवती स्त्री 'a beautiful woman ;' श्वेतं छत्रं 'a white umbrella ;' सिंहाविव बलोत्कटौ 'like two mighty lions ;' अभ्यगच्छत् कृशानश्चान् समर्थान् अध्वनि क्षमान् 'He approached the steeds, spare, vigorous, and able for the road.'

a. When a common adjective occurs in a sentence with more than one noun or pronoun, it may take the plural number and the prevailing gender, and agree with them collectively : अहं मदीयाश्च सर्वे तवानुगाः 'I and mine are all dependent upon thee ;' वृद्धौ च मातापितरौ साध्वी भार्या सुतः शिशुः अप्यकार्यं शतं कृत्वा भर्तव्या मनुरब्रवीत् 'Manu has said, that both parents when aged, a virtuous wife, and an infant son, are to be nourished, even if they do a hundred improper acts.' If the words admit of the disjunctive copulative, expressed or understood, the adjective will be put in the singular number, and agree in gender with the word nearest to it : उद्वेगः कलहः कष्टः सेव्यमाना च वर्द्धन्ते 'Sorrow, strife, or itching, being yielded to, augments.'

b. Many words properly attributives are used as substantives : मर्त्या अमर्त्याः संवृत्ता न विशेषोऽस्ति कश्चन 'Mortals are become immortals (or immortal) ; there is no difference whatever.' Most attributives of agency, derived from verbs, admit of this application ; जगत्कर्त्ता 'the maker of the world,' 'a deity ;' सेनानां नेता 'the leader of armies,' 'a general,' &c. ; as has already been intimated in considering the cases of the nouns.

c. Adjectives, when expressing degrees of comparison, influence the inflexions of the nouns with which they are connected. When they express the comparative degree, the noun is put in the ablative case : न ज्यायोऽस्ति धनात् 'There is nothing better than wealth ;' अर्जुनाद्युधिष्ठिरो ज्येयान् 'Yudhishtira is older than Arjuna.' When the superlative, the noun takes either the genitive or the locative case : धार्तराष्ट्रेषु or धार्तराष्ट्राणां दुर्योधनः पापिष्ठः 'Duryodhana was the wickedest of the sons of Dhritarashtra.' The comparative may also be used with the instrumental case : को नु खल्वनरो मया 'Who has a more happy ending than I ?' स चेन्मम सृज्य चतुर्भद्रतरस्त्वया पुत्रान्पुण्यतरश्चैव मा

पुत्रमनुत्पत्त्या: 'If he has died who was four times more prosperous than thou, and more virtuous than thy son, grieve not for thy son.' The termination of degree may convert a substantive into an adjective: सन्तोषः स्वर्गतमः 'Contentment is most heavenly.'

d. The adjective is sometimes employed in a comparative signification, whilst retaining its positive form; as, पाषाणात् कठिनं हृदयं 'a heart hard (or harder) than stone;' छात्राणां or छात्रेषु मैत्रः पटुः 'Maitra is clever (the cleverest) of, or amongst, the scholars.'

e. वर, either singly or compounded, expresses the superlative degree, and governs either the genitive or locative case: चतुष्पदां गौः प्रवरा लोहानां काञ्चनं वरं 'The cow is the best of quadrupeds; gold the best of metals.' This word may be similarly used in the neuter gender and singular number in apposition with nouns in any gender or number, and in connexion with a negative: अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः 'Of (sons) unborn, dead, or silly, the two first are the best, not the last;' वरमेको गुणी पुत्रो न च मूर्खशतैरपि 'One son of good qualities is better than a hundred blockheads.'

f. Terms implying 'less' or 'more,' either in quantity or degree, and used in a comparative relation, govern the ablative case: शतादूनं 'less than a hundred;' शतादधिकं 'more than a hundred;' कान्तोदन्तः सङ्गमात् किञ्चिदूनं 'Intelligence from a lover is something less than a meeting.' अधिक may also be connected with the noun in the genitive and locative case: कूडवे ऽधिकः प्रस्थः 'A Prastha is more than a Kú'dava;' तेषामप्यधिका मासाः पञ्च 'five months more than those (years).'

g. The government of numerals has already been adverted to (p. 88); to which it may be added, that their Taddhita derivatives may be used analogously to शतं, with the invariable neuter termination, with nouns of any gender and in any case: ततो पञ्चाशतं कन्याः पुत्रिका अभिसन्दधे 'After that, he had fifty maiden daughters;' पञ्चाशतं मनोः पुत्रास्तथैवान्येऽभवन् क्षितौ 'Fifty other sons of the Manu were upon the earth.'

SECTION III.

Pronouns.

294. Personal pronouns of the first or second person have but one gender: those of the third, and pronouns of the other classes, vary their gender according to the noun to which they relate, expressed or understood: स पुरुषः 'that man;' एषा नारी 'this woman;' तेन शिल्पिना कृतं 'made by that artist.'

a. The optional inflexions of the two first personal pronouns, मा, मे, नौ, नः, त्वा, ते, वाम्, वः, are not used indiscriminately, but with certain limitations. They are not to be used at the beginning of a metrical foot or period, nor in construction with the conjunctions च, एव, वा, or the expletives ह and अह, nor with a word meaning 'seeing,' used metaphorically: तव शत्रवो राजन् मम तेऽप्यतिशत्रवः 'Thy enemies, O king, they are still more mine,' not ते शत्रवः at the head of the line, even if the metre allowed it; आवयोर्युवयोश्च, not नौ and वां with च, 'of us two, and of you two;' हरिर्मा मेव रक्षतु 'May Hari even preserve me,' not मा; अस्मभ्यं वा युष्मभ्यं दीयतां 'Let it be given to us or to you,' not नो वा वो वा; सम्पत्तिस्तव ह वृथा 'Thy wealth is in vain,' not ते ह. In these prohibitions euphony is consulted, and also distinctness. When 'seeing' is intended in any other than a literal sense, the substitutes are not employed: चेतसा त्वामीक्षते 'He sees thee by his mind.' When the 'seeing' is literal, either form may be allowed, मा or मां, त्वा or त्वां पश्यति 'He beholds me,' &c.; पश्यतु त्वाविलम्बितं 'Let him see thee without delay.'

b. These substitutes may not be used after a noun in the vocative case, being the first in a sentence, unless an epithet intervene: गुरो मम नमस्तुभ्यं 'O my Guru! salutation to thee;' but हरे कृपालो नः पाहि 'O merciful Hari! protect us.'

c. The relative pronoun agrees with its antecedent in number and gender: the case is determined by its connexion with other parts of the sentence: यद् येन युज्यते लोके बुधस्तत् तेन योजयेत् 'Let a wise man associate that with that, with which any thing

in the world corresponds ;' पुरुषः स परः पार्थ यस्यान्तस्स्यानि भूतानि येन सर्वमिदं ततं 'He is the supreme male, O Pártha, in whose interior all beings abide, by whom the universe is pervaded.'

d. The masculine and feminine inflexions of the third personal pronoun are not unfrequently used in combination with the pronouns of the first and second person, or as substitutes for them, like 'ipse,' 'ipsa,' in Latin: सोऽहमेतां गतिं प्राप्नः 'I (ego ipse) have come to this condition ;' साऽहं सर्व्वधमा लोके स्त्रीणां 'I (ego ipsa) am the vilest of women in the world ;' स त्वं भ्रातृनिमान् प्रति नन्दयस्व 'Do thou (tu ipse) console these thy brothers ;' ते वयं दमयन्त्यर्थं चरामः पृथिवीमिमां 'We (nos ipsi) traverse this earth in search of Damayantí.' It is used sometimes without the proper personal pronoun: सा क्षिप्रमातिष्ठ गजं रथं वा 'Do thou (ipsa) quickly mount either an elephant or chariot ;' स गत्वा बाहुदां शीघ्रं तर्प्यस्व यथा विधि । देवान् । 'Do thou (ipse), having gone quickly to the Báhudá river, offer fit libations to the gods.' The third personal pronoun may be also used in a similar manner with a demonstrative pronoun: सोऽयं विपुलमध्वानं नरोऽभ्येति 'That very man approaches to an extended road.'

e. A relative pronoun may be sometimes used in like manner with a personal pronoun, when the sentence is interrogative: तथा विनाकृता पुत्रैर्योऽहमिच्छामि जीवितुं 'Thus bereft of my children, who (am) I, (that I should) wish to live ?'

f. The relative and interrogative pronoun, the latter in combination with the particles चित् or चन, are sometimes used together to form an indefinite distributive pronoun: कर्मणा येन केनचित् 'by some act or other ;' याः काश्चिज्जीवता शक्याः कर्तुमभ्युदयक्रियाः 'Whatever acts of enjoyment may be done by a living man.'

SECTION IV.

Indeclinables.

295. Adverbs. The greater number of these, as already observed, are merely nouns in an invariable neuter inflexion ;

most commonly that of the accusative neuter, although other cases are sometimes admitted ; as, चिरं or चिरेण ध्यात्वा ‘ Having meditated for a long time ;’ त्वद्धितार्थं सुरेन्द्रेण भिक्षिते कुण्डले ‘ The two earrings were begged by the king of the gods, for the good of thee ;’ राजानः कन्यार्थं समुपागमन् ‘ The kings came for the maiden ;’ अन्यान् हस्तवर्त्तमवीवृणत् ‘ He kneaded others, kneadingly with his hands ;’ ययर्तु वर्षी पर्जन्यः ‘ Indra was raining, according to the season ;’ अवसन्नत्र प्रच्छन्नं ‘ He dwelt there privately.’

a. A number of adverbs are formed of nouns in the invariable neuter, compounded with यथा ; as, यजस्व यथाविधि ‘ Offer sacrifice according to rule ;’ पूजां यथान्यायं कृत्वा ‘ Having made worship as was fitting ;’ तस्मै यथावृत्तं कथयामास ‘ He told him as it had happened ;’ यथाशक्ति कुर्यात् ‘ Let him do according to his ability.’ विधि ‘ sort,’ ‘ kind,’ becoming in composition विध, is also used adverbially with बहु, नाना and the like ; as, नानाविधं ‘ in various ways ;’ and so is पूर्वं, ‘ before,’ combined with a noun, to express something prior to an act done ; as, एवमुक्त्वा बहुविधं सान्त्वपूर्वं ‘ Being thus addressed in many ways, preceded by acts of conciliation ;’ अबुद्धिपूर्वं भगवन् धेनुरेषा हता मया ‘ Through (previous) ignorance, thy cow, O sage, was killed by me ;’ त्वां मोचयिष्यामीति शपथपूर्वं तेन सन्धाय ‘ Having been promised by him, I will liberate thee, preceded by an oath.’

b. Many adverbs are also formed from pronouns, or are the pronouns themselves, in the invariable neuter accusative, or in some other case ; as, यत्, येन, यस्मात्, ‘ wherefore,’ ‘ whence ;’ तत्, तेन, तस्मात्, ‘ therefore,’ ‘ thence.’ They are frequently put correlatively, as in a familiar verse in the Hitopadeśa, which exhibits most of them : यस्माच्च येन च यथा च यदा च यच्च । यावच्च यत्र च शुभाशुभमात्मकर्म । तस्माच्च तेन च तथा च तदा च तच्च । तावच्च तत्र च विधातृवशादुपैति । ‘ Whence, and wherefore, and as, and when, and what, and how much, and where, one’s own acts are good or evil ; thence, and therefore, and so, and then, and that, and so much, and there, (the condition of a man) proceeds from subjection to destiny.’

c. The adverb इति 'thus,' 'so,' 'ita,' is of constant use, not only in its own sense, as इत्युक्त्वा 'having so said,' इत्याकर्ण्य 'having thus heard,' but to mark a quotation or a parenthesis, or separate one part of a sentence from another: न शास्त्रं पठतीति कारणं 'He reads the Śāstras: this is not the cause:' इन्द्रो हि राजा देवानां प्रधान इति नः श्रुतं 'Indra is the chief king of the gods: so it has been heard by us:' आस्यतामित्यथोचुस्ते 'Be seated: thus they said:' इत्येते देवगन्धर्वा जगुः 'In this manner sang the quiristers of the gods:' कोऽत्वेत्यहमिति ब्रूयात् सम्यगादेशयेति 'Who waits (so)? I am here; (thus) let him say; and, Give your commands' (thus let him speak): अथोऽहं ब्रवीमि कङ्कणस्य तु लोभेन इत्यादि 'Therefore I say, By desire of a bracelet,' and so forth. इति in combination with तथा forms an adverb of assent, 'so be it,' the verb being understood: विदुरस्तं तथेत्युक्त्वा 'Vidura having said to him, So be it.'

The influence of adverbs on the cases of nouns has already been indicated. The manner in which they are connected with verbs will be presently adverted to.

296. Prepositions. It is unnecessary to make any further remarks upon their government, as, whether singly or in connexion with verbs, sufficient instances have already been given (p. 97).

297. Conjunctions. The employment of copulatives of this description requires no particular observation, as they fulfil their usual offices, and being sometimes omitted, or sometimes multiplied, for the sake of emphasis or perspicuity.

a. The copulative conjunction in most frequent use is च 'and;' which, when it connects words in the same sentence, connects nouns either in the same cases or in those having a similar government, and verbs in the same tenses or in different ones of like purport. आदाय पाण्डो दारांश्च पुत्रांश्च ते शरीरे च प्रतस्थिरे 'Having taken the wives and sons of Pāṇḍu, and those two (dead) bodies, they set out:' धनुर्वेदपरत्वञ्च तपसा विपुलेन च 'From his proficiency in the science of arms, and by his intense devotion:' कुट्टिनी च शासिता गोपी च निःसारिता कन्दर्पकेतुश्च पुरस्कृतः

‘And the harlot was punished, and the cowherd’s wife was banished, and Kandarpaketu was honoured :’ सान्त्वयामासुरव्यग्रा वचनं चेदमब्रुवन् ‘Tranquil they consoled her, and said these words.’ When the sentences are different, they have their several construction, although connected by the copulative : तस्मिन्नेव वनोद्देशे स्थापितः कुरुनन्दनः । ते चान्तर्दधिरे नागाः पाण्डवस्यैव पश्यतः । ‘The son of Kuru was left in that wood, and the Nágas disappeared even as the Páñdava was looking.’ The conjunction is sometimes repeated, either for emphasis or to imply immediate connexion : ते च प्राप्सुर्दन्वन्तं बुबुधे चादिपुरुषः ‘And they reached the ocean, and Vishñu woke ;’ i. e. ‘as soon as.’ च is frequently combined with other copulatives, either for the sake of emphasis or for the convenience of the rhythm : स रामस्य धनुर्ब्रूदं दिव्यान्स्त्राणि चैवह । श्रुत्वा तेषु मनश्चक्रे नीति शास्त्रे तथैव च । ‘He having heard of the science of arms, and also the heavenly weapons of Ráma, fixed his mind upon them, and also upon the science of polity.’

b. Disjunctive copulatives may likewise combine words in similar inflexions : अस्त्राणि वा शरीरं वा वरय ‘Choose the arms or my person ;’ आत्मा पुत्रः सखा भार्या कृच्छ्रन्तु दुहिता किल ‘A man’s self, a son, a wife, or in difficulty (in their absence) even a daughter ;’ उपपन्नं सतामेतद् यद् ब्रवीषि तपोधन । न तु दुःखमिदं शक्यं मानुषेण व्यपोहितुं । ‘That which thou sayest, O rich in devotion, is the progeny of the benevolent ; but this grief is not to be removed by a human being.’

c. The connexion of certain of the conjunctions with particular tenses of the verbs will be subsequently explained.

298. Interjections. These are used sometimes with nouns in the vocative case, or sometimes in the accusative or dative, as already intimated. They also occur singly as exclamations. The following verse from Bhatti collects some of either kind : आः कष्टं वत ही चित्रं हूं मातर्देवतानि धिक् । हा पितः क्वासि हे सुभु बह्वेवं विललाप सः ‘Ah sad ! O ! alas ! strange ! O mother ! Shame on the gods ! O father ! Where art thou, O lovely-browed ? Thus he frequently exclaimed.’ Various nouns and phrases are also

employed as interjections : साधु 'well done!' 'bravo!' भद्रं or कुशलं 'good luck!' स्वागतं 'welcome!' स्वस्ति 'hail!' दिष्ट्या 'lucky,' 'prosperous,' and the like: and also others which are specially employed in offering libations to the gods or manes, as noticed above.

SECTION V.

Verbs.

298. The different voices in which the active verb may be conjugated have been already described (p. 113), as well as the changes to which either may be subjected when a verb is compounded with an inseparable preposition (p. 259). Besides those distinctions, and their derivative forms or modes, the verb occurs also in construction in the passive voice, and as transitive, intransitive, or neuter, impersonal or reflective; as, महानागं सुपर्णः सहसाऽहरत् 'Suparña quickly seized the large serpent;' प्राकम्पत महाशैलः 'The vast mountain shook;' पणवानां निस्वनः श्रूयते 'The sound of drums is heard;' सर्वानि भूतानि गृहस्थैर्धार्यन्ते 'All beings are supported by householders;' मया क्रियते 'It is done by me;' 'I do or have done:' त्वया गम्यते 'It is gone by thee;' 'Thou goest or art gone:' इन्दुनोदैयत 'It was risen by the moon;' 'The moon rose:' नाकालतो घ्नियते जायते वा 'It is not (by any one) deceased or born out of season:' भिद्यते काष्ठं 'The wood breaks;' it breaks of itself: तण्डुलं पच्यते 'The rice boils;' it boils of itself. When a verb is not impersonal it agrees with a nominative, expressed or implied, in number and person, as exemplified under the nominative case of nouns. When impersonal, it may be considered that a nominative, the name of the thing or action intended by the verb, is understood. Thus त्वया क्रियते, 'It is done by thee,' is nothing more than the ellipse of the perfect sentence, त्वया क्रियते कर्म 'The act is done by thee;' कर्म being understood.

The powers of the different tenses have also been already

described (p. 111); but their application in construction is subject to some modifications, which it is necessary to notice.

299. Present tense (वर्तमाने लट्). This tense indicates present time, actual or continuous, that which is now, or which is occasionally or always: अस्मिन् क्षणे शास्त्रमधीते 'At this moment he reads the Śāstra:' मांसं खादति 'He eats flesh;' he does so habitually: इह कुमाराः क्रीडन्ति 'Here the boys play;' either now or occasionally: आ प्रलयकालाज्जगद्वर्त्तते 'The world lasts until the time of dissolution.'

a. The present tense may also express other modifications of time, or the absence of any distinction; as when used with अपि or जातु to intimate 'censure' or 'condemnation:' पुरुषीऽपि जायां त्यजति 'A man even abandons a wife;' he either does so now, or has done or will do it: जातु तत्रभवान् वृषलान् याजयति 'Your reverence ever conducts sacrifices for Śúdras.'

b. The present tense may be used in reply to a question referring to either past or future time, when not remote: कदागतोऽसि 'When hast thou come?' एषोऽहमागच्छामि or अगमम् 'I come, or I have come, now;' कदा गमिष्यसि 'When wilt thou go?' एषोऽहं गच्छामि or गमिष्यामि 'I go, or I shall go, now.' It may also be used in reply to a question referring to time past, when it is preceded by ननु; as, किमकार्षीः 'What hast thou done?' ननु करोमि कर्म 'Verily I perform an action;' instead of अकार्षे 'I did.' It may be used in the same way, it is said, when preceded by न or by नु; कटमकार्षीः किं 'What hast thou made the mat?' न करोमि 'I do not make (for, I have not made) it;' नु करोमि 'Verily I make (for, have made) it.' The present tense may be used with a past signification when connected with पुरा; as, वसन्तीह पुरा ब्राह्मणाः 'Brahmans formerly dwell (for, dwelt) here.'

c. The present tense may be used for the future in connexion with the particles यावत्, पुरा, कदा, or कर्हि; as, यावद् भुङ्क्ते तावद् देहि 'Give him as long as he will eat;' न गच्छामि पुरा लङ्कामायुषीवद् दधाम्यहं 'I go not (I will not go) again to Lanká

as long as I have (shall have) life ;' कदा or कर्हि पश्यामि गोविन्दं
'When do I (shall I) see Govinda?' It may also be used for
the future when in connexion with a word expressing a short
time to come : ऊर्द्धं श्रिये मुहूर्त्ताद्धि 'I die (shall die) after an hour.'

d. When deliberation or election is intended, the present
tense may be used for the future : किं करोमि 'What do I?' for
किं करिष्यामि 'What shall I do?' एतयोः कतरं or एतेषां कतमं वृणोषि
or वरिष्यसि 'Which of these two, or of these, wilt thou choose?'
कं नु पृच्छामि दुःखार्त्ता 'Whom sorrowful do I (for shall I) ask?'
It may also be used for the future, when conditional conse-
quence is implied : योऽन्नं ददाति स स्वर्गं याति 'Who bestows food
goes (for, will go) to heaven.' And it may be employed in a
future sense with the usual signs of the conditional mood, यदि
and चेत्; as, देवश्चेद्वर्षति धान्यं वषामः 'If the heaven rains, we
sow (for, shall sow) the corn.' In such a sort of phrase the
future or the past may also be employed. The present may
alternate with the future also, in a similarly constructed sen-
tence, with यदि or चेत्, when the consequence is expressed by
the imperative : यद्युपाध्याय आगच्छति (or आगमिष्यति) त्वं वेदमधीष्व
'If the teacher comes (or will come), do thou read the Veda.'

e. A more remarkable modification of the present, and one
of frequent occurrence, is effected by the addition of the
particle स्म, which gives it a past signification. This particle
appears to be derived from the first person plural of the
present tense of the auxiliary verb, स्मः 'sumus,' 'we are,'
rejecting the Visarga. It is used, however, indifferently in all
the persons and numbers of the verb to which it is attached.
यजति स्म युधिष्ठिरः 'Yudhishthira sacrificed ;' अभिधावन्ति स्म पौराः
'The citizens ran quickly ;' येन स्वीयते स्म 'by whom it was
stood.' It may precede the verb, either immediately or in a
different part of the sentence : त्वं स्म वेत्थ महाराज यत् स्माह न
विभीषणः 'Thou didst not acknowledge, O great king, what
Vibhishana said ;' मन्त्रे स्म हितमाचष्टे 'He said in council what
was good.'

300. First præterite or imperfect (अनद्यतने लङ्). As already

remarked (p. 111), this tense indicates action that has taken place at any time prior to the current day ; and although it is very commonly used in a vague manner, yet the past is in general not absolute or perfect, but implies continuity or connexion with some other action: प्रायच्छदाज्ञाम् ‘He gave command (to do something):’ यावज्जीवम् भिक्षामदात् ‘He gave alms as long as he lived;’ the giving was continuous: येयं पौर्णमास्य-
तिक्रान्ताग्नीनधीत सोमेनायष्ट ‘This full moon being passed, he read the Agni prayers, and sacrificed with the Soma juice;’ these acts were dependent upon a period not remotely past: ततो मायामयीं सीतां घ्नन् खड्गेन वियद्गतः । अदृश्यतेन्द्रजिह्वाक्यमवदत्तं मरुत्सुतः । ‘After that Indrajit was seen ascended into the air, striking the illusory Sítá with his sword, the son of the wind spake to him.’

a. The imperfect may be used in connexion with the present tense of verbs implying ‘recollection,’ if preceded by यत्; अभिजानासि देवदत्त यत् काश्मीरेष्ववसाम ‘Thou knowest, Devadatta, how we did dwell in Kásmira:’ or यद् may be dispensed with, if a connected action is also described; as, स्मरसि काश्मीरेष्व-
वसाम तत्रचौदनमभुञ्जमहि ‘Thou rememberest we did dwell in Káshmir, and did eat rice there.’

b. Either the imperfect or the perfect may be used with the expletive ह; इति ह अकरोत् or चकार ‘Thus he did:’ also after शश्वत् ‘continually;’ शश्वदकरोत् शश्वच्चकार ‘He did continually.’ They may also be optionally used in question and answer, if the time be not long past; as, अगच्छत् किं ‘Did he go?’ अगच्छत् ‘He did go:’ जगाम किं ‘Has he gone?’ जगाम ‘He went.’ But if the time of the act be remote, the perfect only is used: कृष्णः कंसं जघान किं ‘What? slew Kṛishṇa, Kansa?’ तं जघान सः ‘He slew him.’

c. The negative मा, derived from माङ्, may be conjoined with स्म, and attached to the imperfect, to which it gives the sense of the prohibitive-imperative. When माङ् is used in this manner, the temporal augment च is rejected: मास्मभवः ‘Be thou not;’ मास्म करोत् ‘Let him not do;’ मास्म प्ररुदितं युवां ‘Do

not you two weep ;' मास्म तिष्ठत 'Do not ye tarry.' The negative is also used without the particle स्म; but not in the imperative sense, although it causes the loss of the augment : मञ्जीलं मा बुध्यथाः 'Thou hast not known my disposition.'

301. Præterite (परोक्षे लिट्). This tense denotes something absolutely past : चकार 'he made ;' पपाच 'he cooked ;' ततो निर्याय नगरात् प्रययौ पुरुषोत्तमः 'Kṛishṇa having gone forth from the city departed ;' ताडकाख्यां निजघान रामः 'Rāma killed the female demon called Tāḍakā ;' तमृषिः पूजयामास विशेषप्रतिपत्तिभिः 'The Rishi did him honour with particular attentions.' The tense may also be used when mental absence or unconsciousness is implied : सुप्तोऽहं किल विललाप 'Whilst I slept he still talked.' It is employed in construction, however, without much attention to any particular specification of past time, and alternates, at the convenience of the writer, with both the imperfect and the indefinite past.

302. Indefinite past (सामान्ये लुङ्). This is properly used in a general and indefinite manner for time past, whether proximate or remote. सोऽध्यैष्ट वेदांस्त्रिदशानयष्ट पितृनताप्सीत् सममंस्त बन्धून् । व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यबधीदरींश्च । 'He studied the Vedas, he sacrificed to the gods ; he made libations to the manes, he respected his kinsmen ; he subdued the class of six (evil feelings), he delighted in regal polity, and utterly destroyed his foes :' अभूद्दृष्टिद्य 'Rain was, or it rained, to-day :' तां दृष्ट्वा दृष्टोऽभूत् 'Having seen her, he was happy :' अबुबूधत कस्मान्मामप्राक्षीद्राक्षसान् 'He asked the Rākshasas, Why have ye awakened me ?'

a. This form of the præterite, or either of the others, may be used as well as the present (see r. 299, b) when preceded by पुरा ; as, अवात्सुरिह पुरा द्विजाः 'Brahmans formerly dwelt here :' also अवासन् or ऊषुः as well as वसन्ति, as above. It may be used also optionally with the future or present, when the conditional consequence of a past action is expressed : देवश्चेदवर्षीद् धान्यमवाप्समः 'If it had rained, we had sown the grain.'

b. मा, derived from माङ्, is frequently used with the indefi-

nite past, when it gives it the force of the imperative, and causes the rejection of the temporal augment: मा भैषी: 'Do not fear;' मा शुच: 'Do not grieve;' मा भूत् 'Let it not be;' मैवं कार्षी: पुन: क्वचित् 'Never do so again;' मा चाधर्मे मन: कृथा: 'Do not give your mind to wickedness.' It may also be employed with स्म; as, मा स्म क्रंस्या: 'Do not go.' It is also used in the same manner with another negative, in an affirmative sense: मा द्विषो न बधीर्मम 'Do not not-kill (i. e. kill) my foes.' There are examples, however, especially in the older writers, of the use of this negative with the indefinite past, in which the augment is retained; as, मा निषाद् प्रतिष्ठां त्वमगम: 'Do not thou ever obtain reputation, O barbarian?' Rámáyana: and when the verb is compounded with a preposition, the augment of the imperfect and the indefinite past may be retained; as, अद्वा च नो मा व्यगमत् 'Let not faith depart from us;' Manu: मा मन्युवशमन्वगा: 'Do not be subject to wrath;' Mahábhárata. On the other hand, it is rejected in compounds also; as, मावमंस्या स्वमात्मानं 'Do no disrespect to thy own soul.' The difference is explained by affirming that a different negative, मा not माङ्, is employed; the former not requiring the elision of the augment. It, and not माङ्, is also said to be used with other tenses; as with the imperative, मा भवतु, or the future, मा भविष्यति 'Let it not be.'

303. Definite future (अनद्यतने लुट्). This tense indicates future time, defined either expressly, as in the example above given (p. 112), or by some circumstance or event not immediately proximate, or, as it is expressed, not of day; as in the following example from Bhatti: आनन्दितारस्त्वां दृष्ट्वा प्रष्टारश्चावयो: शिवं । मातर: सह मैथिल्यास्तोष्टा च भरत: परं । 'Our mothers having seen thee shall be delighted, and shall ask after the welfare of us both, along with Maithilí; and Bharata will rejoice exceedingly.'

a. This form of the future is used optionally with the indefinite future or the present in certain phrases or combinations; as with कदा or कर्हि; कदा भोक्ता or भोक्ष्यते, कर्हि स्याता or स्यास्यति,

‘When will he eat? Where will he remain?’ also with the interrogative implying ‘preference;’ किं कतरं or कतमं वरीतासि or वरीष्यसि ‘What or which wilt thou choose?’ also when it denotes the consequence of a conditional act; यो भिक्षां दाता or दास्यति स स्वर्गं याता or यास्यति ‘He who shall give alms will go to heaven.’

304. Indefinite future (लट् शेषे). The time expressed by this tense may be either immediately or remotely future: नाहं संदर्शिष्येऽद्य ‘I shall not be seen to-day;’ मरिष्यामि विजेष्ये वा हताश्वेत्तनया मम ‘Since my sons are slain, I will die or conquer.’

a. When connected with verbs implying ‘recollection,’ this tense may be used with a past signification; as, स्मरसि कृष्ण गोकुले वस्यामः ‘Rememberest thou Kṛishṇa; we shall dwell (for, we were dwelling) at Gokula:’ also optionally, when one action is dependent upon another; as, स्मरसि देवदत्त काश्मीरेषु वस्यामस्तत्रौदनं भोक्ष्यामहे ‘Rememberest thou Devadatta; we dwell in Káshmir, and dressed (shall dress) rice there:’ otherwise the imperfect may be used, as above.

b. It alternates, as above remarked, with the definite future after कदा and कर्हि; also when ‘choice’ or ‘consequence’ is signified, or when an act contingent upon some event is predicated: देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः ‘If it shall rain we will sow the corn.’

c. The indefinite future is to be used where dispatch is signified; as, दूतः शीघ्रं गमिष्यति ‘The messenger will go swiftly:’ also when continuous action is implied; यावज्जीवमन्नं दास्यति ‘As long as life lasts he will give food:’ also when an act is followed for a certain time without interruption; येयममावास्या-गामिनी तस्यामग्नीनध्येष्यते सोमेन च यक्ष्यते ‘When this future day of new moon (is), on that (day) he will read the prayers to Agni, and sacrifice with the Soma juice.’ It is used in like manner when अवर, ‘after,’ is employed to denote immediately subsequent place or time: योऽयमध्वा गन्तव्यः सापाटलिपुत्रात् तस्ययद्वरं कौशाभ्यास्तत्रौदनं भोक्ष्यामहे ‘This is the road to Pátaliputra, (and having gone) subsequently by that of Kauśámbí, we will there

eat food :’ योऽयं सम्बत्सर आगामी तस्य यदवरमाग्रहायण्यास्तत्र युक्ता अध्येष्यामहे ‘When the future (next) year (is arrived), then immediately, on the full moon of the month Āgrahāyaṇa, we, entering upon devotion, will study (the Vedas).’ If परम् be used instead of अवरं the definite future may be used ; परमाग्रहायण्यास्तत्र अध्येतास्महे or अध्येष्यामहे ; and the latter only is to be employed if days or nights be specified ; as, योऽयं मास आगामी तस्यावरः पञ्चदशरात्रस्तत्राध्येतामहे ‘When the future (next) month (is arrived), and fifteen days after it (have passed), then we will study.’

d. When disbelief, doubt, or intolerance is signified, and especially if put interrogatively, the indefinite future may be used optionally with the potential : न सम्भावयामि, or न मर्षये भवान् हरिं निन्देत् or निन्दिष्यति ‘I cannot believe, or I cannot endure, that you revile Viśhṇu,’ i. e. either should or shall revile or have reviled : को कतरो or कतमो हरिं निन्देत् or निन्दिष्यति ‘Who or which may or will revile Hari?’ कं वृषलं भवान् याजयेत् or याजयिष्यति ‘For what Súdra may or will your reverence perform sacrifices?’ If preceded by the compound particle किंकिल or by अस्ति or its synonymes in these senses, the future only, not the potential, is employed : न सम्भावयामि भवान् किंकिल वृषलं याजयिष्यति ‘I cannot think it possible your reverence will sacrifice for a Súdra :’ also अस्ति, भवति or विद्यते, भवान् वृषलं याजयिष्यति ‘Is it (possible, can it be) your reverence will sacrifice for a Súdra?’ The same tense may be used optionally with the potential when possibility is admitted or expected : सम्भावयामि भोक्ष्यते (or भुञ्जीत) भवान् ‘I think it possible your excellency will eat ;’ केन सम्भाविनं तात कुम्भकर्णस्य राघवः । एणे कर्ष्यति गात्राणि मर्माणि च वितर्ष्यति । ‘By whom is it supposed, that in battle Rághava will cut to pieces the limbs, or scatter the members, of Kumbhakarṇa.’

e. The indefinite future is used with exclamations of astonishment, if any conditional particle, as यच्च or यदि, be not inserted : आश्चर्य्यमन्धो कृष्णं द्रक्ष्यति ‘Wonderful ! the blind man will see (can see) Kṛishṇa.’ It may also be used with the

particles उत and अपि when implying 'doubt ;' उत दण्डो पतिष्यति 'Will the staff fall (or not) ?' अपिधास्यति द्वारं 'Will he shut the door ?' and must be used with अलम् when it signifies 'certainty' or 'capability ;' अलं कृष्णो हस्तिनं हनिष्यति 'Certainly Kṛishṇa will kill (that is, is able to kill) the elephant.'

305. Imperative (विधिलोट्). The uses of the imperative tense require no particular illustration. It has, however, a first as well as a third person ; to which, 'command' or 'injunction' is not applicable : but as the powers of this mood correspond with those of the potential, and consequently comprehend 'permission' and 'capability,' as signified by 'may,' 'let,' 'can,' there is no difficulty in understanding their applicability to any person indifferently. नहि प्रेष्यवधं घोरं कर्वाण्यस्तु ते मतिः 'Let this be thy determination, I may not cause the dreadful destruction of the servants :' एधि कार्यस्करस्त्वं मे गत्वा प्रवद राघवं 'Be thou my messenger ; and having gone, say (thus) to Rāghava.'

a. The imperative is very frequently used in the third person singular of the passive, either with a nominative expressed, or with the agent in the instrumental case expressed or understood ; in which latter case it is used indefinitely : आनीयतां देवी 'Let the queen be brought ;' भो भोः पण्डिताः श्रूयतां 'Ho Pañdits, be it heard,' i. e. युष्माभिः 'by you ;' क्रीयतां 'Let it be done ;' आगम्यतां 'Let it be come,' i. e. केनचित् 'by some one ;' सीते गम्यतामतः 'Sítá, let it be gone hence,' i. e. by thee, or 'Go thou away ;' रथः स्थीयतां 'Let the carriage be stopped,' or रथेन स्थीयतां 'Let it be stopped by the carriage ;' मुच्यन्तामाशाः 'Let all hopes be dismissed,' तैः 'by them.'

b. When any act enjoined is to be done after a short time, the imperative may be used in relation to the future, the present or the potential : उपरिमुहूर्त्नादुपाध्यायश्चेदागमिष्यति (आगच्छति or आगच्छेत्) त्वं वेदमधीष्व 'If the teacher shall (does or may) come after an hour, do thou (then) read the Veda.' Or it may be used where time shortly past is implied, without any condition, when स्म may be combined with it : ऊर्द्धं मुहूर्त्नात्

स्वामिनी स्म भव क्षिते: 'After an hour be mistress of the earth.'

c. The imperative may be used optionally with the potential to express 'wish:': इच्छामि भवान् भुञ्जीत or भुंक्तां 'I wish your worship may, or would, eat.' So with कामये, प्रार्थये, 'I desire,' 'I beg,' or other synonymous verbs.

d. When desire to have any thing done that should be performed is expressed, स्म is used with the imperative: त्वं बालमध्यापय स्म 'Do thou cause the boy to read; do thou teach him.'

e. The third person singular of the imperative of the substantive verb is often used with the particle एवं 'so,' 'thus,' absolutely, to signify 'assent;': as, एवं भवतु, एवमस्तु, 'So be it;': एवमस्त्विति तं चापि प्रत्युवाच युधिष्ठिरः 'And Yudhishthira also thus replied to him, So be it.'

f. The negative मा is prefixed to the imperative sometimes, with a sense equivalent to that of the present tense: मा भवतु 'there is not;': मा च ते निघ्नतः शत्रून् मन्युर्भवतु पार्थिव 'There is not (or may not be) any crime in thee, O prince, killing thy foes.'

g. तात् is substituted for the terminations of the second and third persons singular of the imperative, when used in a benedictory sense: भवतादवियुक्ता त्वमत ऊर्द्धं स्ववेश्मनि 'Mayest thou be undivided from thy husband henceforth in thine own dwelling.'

306. Potential mood (विधि निमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ्). The senses of the potential mood, as detailed in the citation from Pāṇini, have been explained above (p. 112). It is sufficient here to add a few examples of its application. हर्षयेद्ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः 'Let a man pleased make the Brahmans happy, and feed them deliberately:': तस्माद्धीरो नैव हृष्येन्न शोचेत् 'Therefore let a man of fortitude neither rejoice nor grieve:': न वारयेद्गां धयन्तीं न चाचक्षीत कस्यचित् । नदिवीन्द्रायुधं दृष्ट्वाकस्यचिद्दर्शयेद्बुधः । 'Let not a wise man disturb a cow drinking, nor tell of it to another; nor, having seen a rainbow in the sky, let him point it out to another.'

a. The potential mood is very commonly employed as the

conditional or subjunctive mood in combination with particles indicating 'condition,' 'contingency,' 'alternative,' 'uncertainty,' 'doubt,' 'astonishment,' and the like; as, यदि, चेत्, 'if;' यद् 'as,' 'since;' यच्च 'as;' यथा 'as,' 'so,' 'that;' यत्र 'where,' 'how;' यदा 'when;' जातु 'ever;' अपि 'although,' 'since;' वा or उत or उतापि 'whether;' किं 'what;' कथम् 'how;' चित्तम् 'wonderful;' &c. ममत्वं न प्रजानीयुर्यदि दण्डो न पालयेत् 'If punishment does not protect, people may not recognise property:' दण्डश्चेन्न भवेत्लोके विनश्येयुरिमा प्रजाः 'If there were not punishment in the world, the people would perish:' अहो दुःखं — यत्कृत्वा मानुषं कर्म्मत्यजेयाः श्रियमुत्तमां 'O grief! that, having done manly deeds, thou (shouldest) abandon glorious fortune:' यच्च त्वमेवं कुर्याः न श्रद्धये 'I did not believe that thou couldst act thus:' जातिष्वन्येष्वपि यथा न भवेयं कुलान्तकृत् । न भोक्ष्ये न च पानीयमुप भोक्ष्ये कथञ्चन । 'So that I may not be also in other races a destroyer of my kin, I will not eat, nor partake in any way of drink:' यदा मन्येत दृष्टं पुष्टं बलं स्वकं । परस्यविपरीतं च तदा यायाद्रिपुं प्रति । 'When he may judge his own army in good condition, and that of his adversary in the reverse, let him march against the enemy:' परदुःखेन यो दुःखी न स जातु सुखी भवेत् 'He who is distressed by the grief of others can never be happy:' यत्तादृशाः कृष्णं निन्देरन् आश्चर्य्यं 'That such persons should revile Kṛishṇa, astonishing!' or यदि may be used with similar exclamations; चित्तं यदि सोऽधीयीत 'Surprising! if he read.' उत and अपि may be used to imply 'doubt of will,' or 'capability:' उत or अपि हन्यादयं हरिः 'Will Hari destroy sin?' 'Will he be pleased to do so?' अपि गिरिं शिरसा भिन्द्यात् 'Can he indeed break a mountain with his head?' किमनुशोचेयं 'Why should I grieve?' कथं, when used reproachfully, may be connected with the present or the potential: कथं त्वं धर्म्मं त्यजेः or त्यजसि 'How canst thou, or dost thou, abandon virtue?'

These particles may be also understood, or dropped altogether, when the condition can be expressed by the use of correlative terms, or by a preceding phrase: दशाननो हरेत् सीतां बन्धनं स्यान्महोदधेः ' (Since) Rāvaṇa carries (may carry) off Sítá,

(so) the binding of the great sea may occur :’ ध्रियमाणे तु पितरि पूर्वेषामेव निर्व्वपेत् ‘But if the father be living, let him offer libations to those prior to him.’

b. The potential mood is also used to intimate ‘fitness,’ ‘propriety,’ or ‘capability :’ त्वं कन्यां वहेः ‘Thou shouldest or oughtest to marry the damsel ;’ स भारमाहरेत् ‘He may or can carry the load ;’ कर्णार्जुनसहायोऽहं जयेयमपि वासवं ‘Aided by Karṇa and Arjuna, I could conquer even Indra.’

c. Verbs signifying ‘to wish’ or ‘desire’ may use the potential optionally with the present : गन्तुमिच्छेत् or इच्छति ‘He wishes to go ;’ तामालिङ्गयितुं कामयेत् or कामयते ‘He desires to embrace her.’ The object of the wish may also be expressed in the potential, instead of the infinitive ; as, तामालिङ्गयेत् कामयते ‘He wishes he may or might embrace her.’

d. The potential often takes the place of the imperative, with a similar signification ; तोयमादाय गच्छेः ‘Having taken water, thou mayest go,’ i. e. go thou : especially when preceded by आशंस ‘to order’ or ‘enjoin ;’ गुरुश्चेदुपेयादाशंसे त्वमधीयीथाः ‘If the teacher come, I desire that thou read.’

e. The potential may be used with a present or future sense when time not remote is specified : प्राप्तःकालस्ते तपः कुर्याः ‘The time is come that thou perform thy penance ;’ मुहूर्त्तादूर्द्ध्वं यजेत् ‘Let him sacrifice after an hour.’

f. In didactic and injunctory sentences the potential is constantly employed without a nominative expressed, referring either to a noun previously enunciated, or to such words as ‘some one,’ ‘any one,’ ‘a man,’ or the like, understood : आपदर्थे धनं रक्षेद्द्वारान् रक्षेद्भनैरपि । आत्मानं सततं रक्षेद्द्वारैरपि धनैरपि । ‘Let a man preserve his wealth against misfortune ; but his wife even by his wealth : let him even preserve himself by a wife even, or also, by wealth :’ यद्यदोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः ‘Let (one) not a niggard give to the Brahmans that which may be agreeable to them.’

g. The potential is used in a future sense to signify the conditional result of an act which a person may perform :

स्कन्दस्य य इदं विप्रः पठेज्जन्मसमाहितः । श्रावयेद्वा ब्राह्मणेभ्यो य शृणुयाद्वा
जेरितं । स पुष्टितुष्टी सम्प्राप्य स्कन्दमालोक्यमाप्नुयात् । ‘Whatever Brahman
may read attentive this Birth of Skanda, or may cause it to
be heard by Brahmans, or may hear it repeated by a Brah-
man, he, having obtained abundance and happiness, may
obtain the heaven of that divinity.’

307. Benedictive mood (लिङ्गाशिषि). The term by which
the power of this mood is defined imports ‘blessing;’ but as
there is also connected with it the notion of ‘wish,’ and as
this wish or desire may concern oneself as well as another, the
term ‘optative’ would better indicate its character; as, तन्नो
देवा विधेयासुर्येन रावणवद्वयं । सपत्नांश्चविजीयास्म संग्रामे च मृषीमहे । ‘May
the gods direct us, so that we may either conquer such enemies
as Rávana, or die.’ It is used sometimes optionally with the
imperative in a benedictory sense: चिरं जीव्यात् or चिरं जीवतु
भवान् ‘May your excellency live long.’

308. Conditional mood (लिङ् निमित्ते लृङ्). This mood is
considered as the equivalent of the potential when cause is
indicated as well as consequence, or when one act or condition
is contingent upon another act or condition, and whether the
cause and consequence be future or past. Like the poten-
tial, it is commonly used with the same conditional particles,
यदि, चेत्, &c., as specified above; as, सुवृष्टिश्चेदभविष्यत् तदा सुभिन्न-
मभविष्यत् ‘If there shall be abundant rain, then there will be
plenty;’ यदि स मया दृष्टोऽभविष्यत् ततोऽभोक्ष्यत ‘If he had been
seen by me, he should have been devoured (by me).’

a. Although the same notion of contingency prevails, yet
this mood is also used analogously to the potential, to signify
‘uncertain consequence,’ ‘doubt,’ ‘suspicion,’ ‘possibility,’ ‘in-
quiry,’ and the like; as in this exemplification of its application
from Bhatti: अपि तत्र रिपुः सीतां प्रार्थयिष्यत दुर्मतिः । क्रूरं जात्वव-
दिष्यच्च जात्वस्तोष्यत श्रियं स्वकां । सङ्कल्पं नाकरिष्यच्चतत्रेयं शुद्धमानसा ।
मृषामर्षमवाप्स्यस्त्वं राम सीतानिबन्धनं ॥ ‘O Ráma, unjustly thou
wouldest entertain suspicion of Sítá; for although the vile
enemy warmly solicited her, and sometimes menaced and some-

times vaunted his own magnificence, yet she, pure of mind, would never bestow a thought upon him.'

b. The conditional mood, like the potential, is employed with exclamations of surprise, but they require the addition of यच्च or यत् ; as, आश्चर्यं यच्च or यत् स्त्री कृच्छ्रेऽवर्त्यन्मते तव 'Strange that a woman should in any way abide in thy evil opinion.' When used interrogatively, it requires an interrogative adverb ; as, किं नारायणमात्मानं नाभोत्स्यत भवानजं 'What! do you know yourself to be the unborn Náráyaṇa?' त्वासादस्यां विनष्टायां किं किमलप्स्यथाः फलं 'She being dead through fright, what then? what benefit wouldest thou obtain?' In the following example many of the particles with which this mood or the potential may be connected, are illustrated : दैत्यक्षये महाराज यच्च यत्ताघटिष्यथाः । समाप्तिं जातु तत्तापि किं नानेष्वस्त्वमीहितं । 'Mighty king, as whatever and however thou mayest have (or hast) accomplished in the destruction of the demons, what! wouldest thou not ever thus also bring (or have brought) thy desired purposes to fulfilment.'

309. Infinitive mood. This, as shewn above (p. 369), is considered to be a verbal derivative noun, and is attached in the invariable accusative apparently to a verb ; as, श्रोतुमिच्छामि 'I wish to hear;' कथयितुमर्हसि 'Thou art able to tell;' प्रोत्सहिष्ये न जीवितुं 'I will not endure to live.'

a. Like other verbal derivatives, the infinitive may exercise a similar government as one of the moods or tenses of the verb from which it is formed : मेनिरे सहिता गन्तुं पाञ्चाल्याः स्वयम्वरं 'They resolved to go together to Draupadi's marriage election.' It cannot as a noun, however, admit the difference of active and passive voices, and the effect of the latter is given to it by its association with participles, and especially with the future participle of the verb शक् 'to be able,' in connexion with the object ; the agent, when expressed, being in the instrumental case : अथ मूढोऽसौ जेतुं शक्यश्च भवति 'Now that blockhead is to be conquered;' न त्वेवमनेन विभीषणेन शक्या वयं त्वासयितुं त्वयाऽद्य 'We are not to be intimidated to-day by thee with this terror;' कथं रिपुः द्रष्टुं शक्यः 'How is the enemy to be

seen ;' नैते देवर्षिपितरस्तथाऽद्य शक्यास्त्वया भर्तुं ' Nor can these gods, sages, and progenitors, be thus now nourished by thee.'

b. The infinitive is also used after nouns and participles ; as, वेला भोक्तुं ' time to eat ;' कर्तुं समर्थः ' able to do ;' द्रष्टुं गतः ' gone to see : ' but these are evidently elliptical phrases, in which the verbal copulative is understood ; कालोऽस्ति गन्तुं ' It is time to go.' The same may be said of the like combination of the infinitive with adverbs or adverbial nouns ; as, न न्यायं निहतं शत्रुं भूयो हन्तुं नराधिपाः ' (It is) not right, O princes, to slay again a slain enemy ;' प्रासादास्त्वां तुलयितुमलम् ' Palaces (are) fit to be compared to thee ;' तस्माद्योगः प्रधानेष्टः स तु दुःखं प्रबोधितुं ' Therefore Yoga is the desired object of the eminent ; but it (is) to be made known with difficulty.'

SECTION VI.

Derivative Verbs.

310. The derivative forms of the verb are not of common occurrence, with exception of the causal, which is of very frequent use. As this must from its nature be a transitive verb, it will govern an accusative case, either singly or doubly, as exemplified above (r. 286, g). The following are a few additional illustrations of its use : तीक्ष्णा इति वयं ख्याता भवन्तं ज्ञापयामहे ' We are called severe ; this we apprise you' (cause you to know) ; विज्ञापयति देवी ' The queen represents ;' नन्वाज्ञापयति ' Nay, she commands ;' ते त्वां विभेदयिष्यन्ति दुःशीलाश्च मदन्तरं ' Those evil disposed ones will alienate thee from me' (will cause to separate from) ; तां श्वभिः खादयेद्वाजा ' Let the king cause her to be devoured by dogs ;' मूर्धानं ते पातयिष्यति विक्रम्य शत्रुः ' The enemy, being valiant, shall strike off thy head' (cause it to fall) ; आनययामास सपरिच्छदा स्त्रियः ' He caused the women, with their attendants, to be brought ;' प्राणैरेनमव्यययुजत् ' He did not cause him to be disunited from his life' (he did not put him to death).

a. The desiderative form is also from its nature transitive, and has the government of transitive verbs : प्रादिहृष्यत नो नृत्यं

नाशुश्रूषत गायनान् । रामं सुस्मूर्धमाणोऽसौ कपि विरहदुःखितं । ‘The monkey (Hanumán) did not wish (or would not) look at the dance, nor hear the singers, desirous of remembering Ráma, suffering the pain of absence.’ This form of the verb implies ‘volition’ as well as ‘wish ;’ as, याच्यमानं मया मूढ पित्र्यमंशं न दित्सि ‘Thou wilt not give my father’s share, being asked for by me.’ The desiderative form of श्रु, ‘to hear,’ implies not only ‘to wish to hear,’ but ‘wait upon’ or ‘obey ;’ that is, to wish to please by service : आसमाप्तेः शरीरस्य यस्तु श्रुश्रूषते गुरुं । स गच्छत्यम्रसा ब्रह्मणः सद्यः शाश्वतं । ‘He who until the end of his life waits upon his Guru, goes assuredly to the eternal mansion of Brahma.’

b. The frequentative mode expresses either repetition or intensity—the doing of an act repeatedly or energetically—but it is of very unfrequent use in either : स्तोकका इव रास्यमानास्तिष्ठन्ति ‘They stand, like Chátakas, crying aloud repeatedly ;’ भूयस्तं बेभिदाञ्चक्रे खगः ‘Again the bird eagerly assailed him ;’ पक्षौ लोलूपाञ्चक्रे पतत्रिणः ‘He cut the wings of the bird to pieces.’ With verbs of motion this form may also imply ‘going crookedly’ or ‘badly ;’ as, वाव्रज्यते खञ्जः ‘The lame man goes awry.’ With certain verbs it also intimates ‘defect’ or ‘impropriety ;’ as, जन्जप्यते ब्राह्मणः ‘The Brahman prays hypocritically.’

c. From a desiderative verb others may be formed ; as, शिश्रावयिषति पुराणानि ‘He wishes to cause the people to hear the Puráñhas ;’ किं मामधः प्रापयिषसि ‘Why dost thou wish to cause me to go downwards?’ A desiderative may not be formed from a desiderative, unless some other mode intervene ; as, ज्ञानिनं वोभूयिषयिषति मूर्खः ‘The blockhead wishes to cause the desire of frequent existence in the sage.’ And in this manner the forms might be compiled without end ; but the practice is not adopted.

d. The conversion of substantives into verbs is not unfrequent, and depends apparently upon the pleasure of the writer. A few examples of the use of such verbs in construction will be sufficient to illustrate their application. निरस्तपादपे देशे

हरण्डोऽपि दुमायते 'In a spot destitute of trees the castor oil plant becomes a tree ;' कृष्णो दहति चाङ्गारः शीतः कृष्णायते करं 'A burning coal burns the hand ; when cold it blackens it :' उपांशुक्लीडितोऽमात्यः स्वयं राजायते यतः 'A minister who is made the companion of (a king's) private amusements, if active, kings it himself :' मतिर्दोलायते नूनं सतामपि खलोक्तिभिः 'The mind of the virtuous oscillates (or swings) by the speech of the wicked :' दुःखायते सर्वजनः स एवैकः सुखायते 'All men are in sorrow ; he alone is happy :' नोदकरणयिष्यतामर्थं त्वामैक्षिष्यत चेत् स्मरः 'If the god of love should see thee, he would not grieve much (for his absent bride) :' इयं व्याधायते बाला भूरस्याः कार्मुकायते कटाक्षाश्च शरायने मनो मे हरिणायते 'This maiden is the hunter ; her eyebrow is her bow, her glances are arrows, and my heart is the deer.'

SECTION VII.

Participles.

311. Those participles which are declinable are, like adjectives, inflected in the gender, number, and case of the noun with which they are connected in construction. Both the declinable and indeclinable may exercise the same government as the verbs from which they are derived.

312. The present participles active of transitive verbs ordinarily govern the noun in the accusative case : कुर्वन् or कुर्वणः सृष्टिं ब्रह्मा 'Brahmá is making (or makes) creation ;' वेदानधीयांश्छात्रः 'The pupil is reading the Vedas ;' आत्मानं मण्डयमाना स्त्री 'The woman (is) decorating herself ;' समुत्तरन्तौ नदान् 'They two (were) crossing rivers ;' ते विचिन्वानास्तमाश्रमं 'They searching that hermitage ;' स बलं भीमसेनस्य चिन्तयानः व्यदह्यत 'He, considering the strength of Bhímasena, was consumed (with envy).' The participle present of द्विष, 'to hate,' optionally governs the genitive case : मुरं or मुरस्य द्विषन् हरिः 'Hari (is) hating (of) Mura.' The participles of verbs of remembering may also govern the genitive ; as, मां or मम स्मरन्ती 'remembering (or thinking of) me.' The present participle may be used

with particles in the sense of the potential mood ; as, शृणुष्वैव यथा कुर्वन् धर्माच्च्यवसे ‘Listen, that so acting (for, that you may so act that) you will not fall from duty.’

a. The present participle of the passive voice involves no notion of past time, but implies the continuance of the state or thing suffered. Thus स दश्यमानस्तु कृमिणा तथा ‘He also being thus bitten by the reptile,’ signifies that the biting has not ceased, but is going on : so यदा त्वबुध्यतात्मानं भक्ष्यमाणं ‘When he perceived himself being devoured ;’ अनुसार्यमाणा बहुभीरव्विभिः ‘Being pursued by numerous guards.’

313. The participles of the perfect tense are not of very frequent occurrence : they follow the general rules relating to concord and government, and are not unusually employed without a verb in the sense of the perfect tense : ते तिरश्चामुपसेदुषां निधनमैषिषुः ‘They desired the death of the animals that were near (them) ;’ त्वमुपेयिवानसि ‘Thou art arrived ;’ पुरो निषेदिवान् कंसकृषः स विस्तरे ‘He (was) seated (or sat down) on a couch in the presence of the destroyer of Kansa.’

313. The indefinite past participles are of much more universal use than the preceding, and bear an important part in the formation of sentences : they take the variations of inflexion according to the noun or pronoun with which they are connected, expressed or understood.

a. The active indefinite past participle governs the same cases as its verb, and may be used absolutely, with the auxiliary verb implied : ततो राममुक्त्वान् शङ्करः ‘Then Sankara said to Rāma ;’ दैत्यान् हतवान् कृष्णः ‘Krishna slew the demons.’

b. The passive indefinite past participle is ordinarily connected with the agent in the instrumental case ; रावणेन हता सीता लङ्कां नीता ‘Sítá, seized by Rávaṇa, (was) conveyed to Lanká :’ but in some cases it may be optionally connected with the agent in the genitive ; as, राज्ञः or राज्ञा मतो विप्रः ‘The Brahman is respected by or of the king ;’ तस्य or तेन महीयं जिता ‘This earth is conquered of or by him.’ It also governs the agent in either case, when signifying the site or subject of the

action ; as, इदमेतेषां or एतैः शयितं 'This was (the) slept of or by them ;' i. e. the place where, or the time when, they slept : इदमेतस्य or एतेन गतं 'This was (the) gone of or by him ;' i. e. the time or manner of his departure.

c. When derived from neuter or intransitive verbs, this participle may be used with a noun in the place of the past tense of the verb : प्ररुदितो राजा राक्षसां 'The king of the Rákshasas wept ;' आ स्वयं मृतोऽयं 'Ah ! he has died (or is dead) of himself.'

d. The indefinite past participle of verbs of motion, and of others already specified (p. 275), takes an active sense, and is used in place of the past tense, governing a noun in the same manner as a transitive verb : हिरण्यको विवरं प्रविष्टो वायसः स्वस्थानं गतः 'Hirañyaka entered his hole ; the crow went to his own nest :' न शोच्यः स नरव्याघ्रो युधि निधनं गतः 'That hero is not to be mourned (who is) departed to death.' Other verbs than those above enumerated, which bear analogous imports, may also be used in this manner : अहोस्यशुचितां प्राप्तः 'Alas ! I have incurred impurity ;' सा प्रसूता गर्भमुत्तमं 'She bore an excellent offspring.' The time expressed may also be indefinite ; as, राजानो दक्षिणामाश्रिताः 'Kings (affecting) dwelling in the south. The past indefinite participle of intransitive verbs may also be used to denote time indefinitely present or continuous ; as, तद्दिनान्ते सुप्तो ब्रह्मा 'At the end of his day Brahmá sleeps.'

e. The past participles of verbs signifying 'to speak,' 'to ask,' and the like, when used with a masculine or feminine noun, imply 'spoken to,' 'inquired of,' referring the object to the noun with which they agree, and being followed by the agent or speaker, when specified, in the instrumental case : स एवमुक्तस्तु मुनिः 'That sage thus spoken to ;' तेन भाषिता सा 'She addressed by him ;' स तैः पृष्टः 'He inquired of by them.' The participle may also govern the matter of the speech, like an active verb, in the accusative : कृष्णेन वाक्यमुक्तोऽसि 'Thou art spoken to, a speech by Kṛishṇa ;' इत्युक्ता सिन्धुराजेन वाक्यं हृदय-कम्पनं 'Thus spoken to by the king of Sindhu, a heart-agitating speech.'

f. The indefinite participle past is often used for a noun, the noun or pronoun being understood : दण्डः सुषेष्ु जागर्ति 'Punishment watches over those who sleep ;' जनेषु, 'people,' understood : पक्कापक्केन वर्तयन् 'subsisting by ripe and unripe ;' फलेन, 'fruit,' understood. In the neuter gender it is used, not only as an abstract noun (p. 275), but absolutely or adverbially : यथोक्तं 'as it is said ;' तथाकृतं 'so it is done ;' यथायुक्तं 'as it is proper,' 'fitly,' 'rightly.'

g. Both the past participles indefinite are commonly used with the different tenses of the auxiliary verbs चस and भू, forming in fact compound tenses, which might be comprised within the scheme of conjugation with as much, or rather perhaps with as little, propriety in Sanskrit as in other languages ; as, गतोऽस्मि or गतवानस्मि 'I am or have gone ;' गतश्चासं गतोऽभवं, गतवानासं, गतवानभवं, 'I was or had gone ;' गतो भवितास्मि or भविष्यामि, or गतवान् भवितास्मि 'I shall be or have gone ;' गतो or गतवान् भवेयं 'I may be or have gone,' &c. ; कृतवानस्म्यकार्येण 'I have done improper acts ;' गतो वनं श्यो भवितेति रामः 'Rāma will be gone to-morrow to the forest ;' सम्प्राप्तः कीर्त्तिमतुलां भविष्यसि 'Thou shalt have obtained unequalled fame.' When used alone, either absolutely or transitively, it may be inferred that the form is elliptical, and that the verb is understood ; as, हिरण्यको विवरं प्रविष्टोऽभूत् 'Hirañyaka was or had entered his hole.'

314. The indefinite past participles indeclinable are also of very extensive and important application. They are especially used to suspend the close of a sentence, acting at the same time as copulatives, and connecting something which precedes with something which is to follow ; as, इत्युक्त्वा स गतः 'Having so spoken, he went away ;' चिरमालोच्य मया कृतं '(I) having long considered, it was done by me.' They may be repeated, to imply a succession of actions preparatory to some final one : इति प्रबोधातिथ्यं कृत्वालिङ्ग्यच सम्प्रेषितः 'Having thus discoursed (to them), treated (them) with hospitality, and embraced them, he sent (them) away.'

a. As ordinarily employed, these participles undergo and exercise the same government as the tenses of the verb; that is, they are connected with the subject in the nominative, and the object in the accusative or some other case: ब्राह्मणेभ्यो राजा दक्षिणां दत्वा 'The king having presented gifts to the Brahmans;,' हिरण्यको विवरं कृत्वा निवसति 'Hirañyaka, having made a hole, dwelt;,' कथयस्व भयं त्यक्त्वा 'Speak, having dismissed fear.'

b. It often occurs, however, that these participles are used elliptically or parenthetically, and in appearance absolutely or without government; whence it has been inferred*, that they are rather gerunds than participles. It is doubtful, however, if in any case the deficient nouns may not be readily supplied: thus, तेन व्याधेन तरुदुलक्षणान् विकीर्य जालं विस्तीर्णं 'By that fowler, (he) having scattered the grains of rice, a net was spread:,' इति सर्वैः पक्षिभिर्निश्चित्य गृध्रो व्यापादितः 'The vulture was killed by all the birds, (they) having thus concluded:,' अशुद्धैरात्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः 'By the unwise, the self or person, (they) having diligently adorned (it), is made the tool of another.' This sort of construction is, no doubt, often complicated, but it may perhaps be always unravelled in this manner: इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो मांसाद्याहारं दत्वा प्रयत्नादानीय स्वकन्दरे धृतः 'The cat named Dadhikarṇa was placed by that lion in his cave; (he) having thus reflected, and having gone to the village, and having given (the cat) flesh and other kinds of food, and brought (him) thence with much trouble.'

315. The participles of the future tense are said to have these significations in common with the imperative mood, 'directing,' 'commanding,' and indication of season or opportunity: कटः कर्त्तव्यः करणीयः कार्यः 'The mat is to be made; it must be made; it is time for it to be made.' They also intimate 'fitness' or 'propriety'; कन्या वोढव्या 'The girl is to

* This was first proposed in a very elaborate and interesting investigation of these and some other verbal forms, by the late Baron W. Humboldt, published in the Indische Bibliothek.

be married ;' she is marriageable : धर्मोऽनुसरणीयः 'Duty is to be observed ;' and they denote 'ability' or 'competency ;' त्वया भारो वहनीयः 'The load is to be borne by thee ;' यद्यहं बध्यस्तदा हन्यः 'If I am fit to be killed, I am to be killed.' In these and the like phrases they agree with the object, and are used without a verb, although it is evident that the verb is understood ; कटः कर्तव्यः being properly कटः कर्तव्योऽस्ति ; so हन्यः is properly हन्योऽस्मि.

a. Future participles are used absolutely in the neuter gender, either in place of a noun, or with the noun implied : यथा भवितव्यं तद्वदतु 'As it is to be, so be it ;' प्रष्टव्यं पृच्छतस्तस्य कथनीयमवीचत् 'He caused to be said what was to be said to him asking what was (fit) to be asked.'

b. These participles, when capable of a transitive effect, govern the object in the same case as the verb to which they belong ;' as, तेन ग्रामं गन्तव्यं 'It is to be gone by him to the village ;' नेतव्या गावो ब्रजम् कृष्णेन 'The cows are to be taken to pasture by Kṛishṇa ;' दण्ड्यः स्ववित्तस्यांशमष्टमं 'He is to be fined an eighth part of his property ;' गद्यमेतत्त्वया मम 'That is to be said by thee of (to) me.' The agent, agreeably to their passive signification, is usually in the instrumental case ; but it may be also sometimes in the genitive ; मया or मम सेव्यो हरिः.

316. Some verbal derivatives of a participial character exercise the like government upon nouns as already noticed (r. 290, a). To the examples there adduced the following may be added. The derivative from कृ with चलम् prefixed, and च्छु affixed, governs an accusative : पत्नीमलङ्कारिषुर्भर्ता 'The husband adorns, or is the adorer of, his wife.' Derivatives from कृ with the affix खल् may require the instrumental case ; ईशत्करः प्रपञ्चो हरिणा 'The material world is easily made by Vishṇu : ' or the genitive ; न हि दुष्करमस्तीह किञ्चिदध्यवसायिनां 'Nothing here is difficult to the persevering.' Derivatives with तृन् are followed by nouns in the accusative ; विष्णुः कर्त्ता लोकान् 'Vishṇu is the maker of the worlds : ' but considered as substantives, such derivatives may be followed by other substantives

in the genitive case, and कर्त्ता लोकानां is equally allowable. Words formed with इन्, when 'futurity' is implied, govern the object in the accusative: व्रजङ्गामी 'Who is going (will go) to the pasture?' शतन्दायी 'Who is giving (will give) a hundred?' A noun formed with इनि from the indefinite past participle may be connected with another in the locative case: अधीती व्याकरणे 'well read in grammar.'

CHAPTER IX.

PROSODY.

SECTION I.

General Rules.

317. It would be inconsistent with the plan and limits of the present work to attempt any lengthened detail of the infinite varieties of the metrical system of the Hindus; but a brief description of the principles by which it is regulated, and their illustration by a few examples of the most frequently occurring kinds of metre, will not be out of place, and may be of use.

318. The essential element of Sanskrit prosody is Quantity. As the long and short vowels have distinct symbols, their value is at once determined. A short vowel, however, is considered to be prosodially long when it precedes a conjunct consonant, also when it precedes Anuswára or Visarga. At the end of a line or stanza, also, the last vowel is regarded as long or short according to the exigence of the metre.

319. Syllables of various quantities are arranged in certain definite groupings to form prosodial feet. This is effected according to two different methods.

a. The first method is that which is employed in the greatest number of popular metres, and is the formation of tri-syllabic feet. Of these, eight varieties are enumerated. Each

has its equivalent denomination in Greek prosody; but by native writers each is designated by a distinct syllable, having the term गण, 'class' or 'number,' attached to it, as in the following list:

1. Na-gaṇa नगणः ॐॐॐ Tribrach.
2. Ma-gaṇa मगणः — — — Molossus.
3. Ja-gaṇa जगणः ॐ — ॐ Amphibrach.
4. Ra-gaṇa रगणः — ॐ — Cretic.
5. Bha-gaṇa भगणः — ॐ ॐ Dactyl.
6. Sa-gaṇa सगणः ॐ ॐ — Anapæst.
7. Ya-gaṇa यगणः ॐ — — Bacchic.
8. Ta-gaṇa तगणः — — ॐ Antibacchic.

With given numbers of these feet a monosyllable or dissyllable may be further necessary to complete a line, but they are regarded as supplementary syllables, not feet, and are specified accordingly as one or two long or short syllables, or one long and one short, as the case may be.

b. In the second method of forming prosodial feet, which characterises a peculiar class of metres, the element is a syllabic instant, or short syllable: of these, four constitute a foot; that is, a foot consists of either four short syllables or their equivalents, viz. two long or one long and two short syllables.

c. There is another mode of measuring verse, which dispenses with, or only partially permits, the use of regular feet. In this a definite number of short syllables, or their equivalents, without further subdivision, constitutes a verse; certain portions of which, however, commonly consist of feet of the first class.

320. A varying number and disposition of these several feet, or syllabic instants, form a verse, which differs as to length and proportions. This verse is a stanza or Śloka, which, with some exceptions, consists of two lines or hemistichs: each of these is again subdivided into two parts: so

that the entire stanza is for the most part a tetrastich, composed of four Pádas or Charaṇas, literally 'feet,' or, in our understanding of the term, lines or semi-hemistichs: the intervals between the first and second, and third and fourth of which are not always so distinctly marked, as that between the second and third.

a. When the metre consists of feet of the first order, and is single, the Pádas are of equal length, and of corresponding quantities. Sometimes, however, two or more kinds of metre may be mixed in one stanza, and then the hemistichs or Pádas may vary in length and in quantity. When feet of the second kind are used, the Pádas are of different, though definite lengths.

b. Rhyme is not employed in any of the older, or in the higher order of, writings. It is met with in poems of a lyrical character, and of later date; and in them also great inequality of metre is introduced. In the best and oldest compositions great regularity prevails, although the metre is occasionally varied even in the same work.

SECTION II.

Varṇa-vṛtta.

321. Of the two classes of measures which depend upon feet, the larger and more popular is also regulated by another principle, viz. the number of syllables contained in the stanza. The class is thence denominated Varṇa-vṛtta or Akshara-Chhandas, 'Literal or syllabic metre.'

a. The number of syllables in a verse of this class may vary from four to nearly four thousand; but of the prevailing orders of this class few contain less than twenty-four syllables, or six syllables in a line; or more than one hundred and four in a verse, or twenty-six in a line. Within these limits twenty-one orders are specified, each of which, by the varying disposition of the feet, and of the pause or cæsure, comprises

different species. The number of species ordinarily enumerated is above two hundred ; but of these, many are of rare use, although the whole number is infinitely less than the possible combinations of this class of metre, which, as a matter of arithmetical computation, is reckoned at many millions of millions. The forms in popular use do not perhaps exceed twenty or thirty, and range from thirty-two syllables to fifty-six in the verse. When they exceed the latter number, the verse is very rarely employed in continuous passages of any length, but is inserted occasionally, or occurs at the close of a canto or section, as a more stately and sonorous close. We shall specify the different orders of this class, with a notice of their varieties, and exemplifications of a few of their most ordinary species.

1. Gáyatrí, $6 \times 4 = 24$. Eleven varieties. This metre is not of frequent occurrence in profane versification, and when used, as it is in the hymns of the Vedas, it is most commonly a triplet, somewhat varying in length. The most usual form is a triplet of three lines of eight syllables each, as in the following, which is the most sacred verse of the Vedas, and known emphatically as 'the' Gáyatrí. It is held in such reverence, that it is never to be uttered in the hearing of ears profane.

ॐ तत्सवितुर्वरेण्यं । भर्गो देवस्य धीमहि । यो नः प्रचोदयात् ।
'Om ! let us meditate on the glorious splendour of that divine sun, that he may inspire us.'

2. Ushñih, $7 \times 4 = 28$. Eight varieties ; none of frequent occurrence, except in the Vedas.

3. Anushtubh, $8 \times 4 = 32$. Twelve varieties. This is by far the most frequent and useful form of Sanskrit verse. It is that in which the great body of metrical composition, whether narrative or didactic, exists. All works of considerable extent are written in it, relieved by the occasional introduction of other measures. It is the prevailing form of metre in the laws of Manu, the Mahábhárata, the Rámáyana, and the Puráñas.

a. The Anushtubh or (in the nominative inflexion) Anushtub

stanza is divided into four Pádas, of eight syllables each. In its most regular form the first foot is any one except a tribrach; the second may be a dactyl, a tribrach, cretic, or anapæst; the other two syllables are indifferently long or short. In the twelve species, however, other dispositions occur. Thus in that termed Vidyunmálá the whole stanza consists of long syllables, or is a verse of molossi and spondees: in another, Pramání, we have alternately short and long syllables, a stanza of amphibrachs or iambics: in a third, Samání, long and short syllables alternate, forming a verse of cretics or trochees: whilst in a fourth, Tunágá, the first six syllables of each line are short, or two tribrachs.

b. Another rule given for the formation of the Anushtup verse is, that the fifth syllable of each line shall be short, the sixth long, and the seventh alternately long and short; whilst the four first syllables and the eighth are arbitrary. This will be found to be usually the form adopted, with occasional exceptions. The following are examples.

— — — | — — — | — — — | — — — | — — — | — — — || — — — | — — — | — — — | — — — | — — — ||
आसीदिदं तमोभूतमप्रज्ञातमलक्षणं । अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सध्वतः ।

‘This universe had become darkness, undiscerned, uncharacterised, indescribable, incomprehensible, as if every where in a deep sleep.’ *Manu*.

— — — | — — — | — — — | — — — | — — — | — — — || — — — | — — — | — — — | — — — | — — — ||
मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीसमाः
— — — | — — — | — — — | — — — | — — — | — — — ||
यत् क्रौञ्चमिथुनादेकमबधीः काममोहितं

‘Never, barbarian, mayest thou acquire fame for endless years, since thou hast slain one of these birds, heedless through passion.’ *Rámáyāña*.

Tradition affirms of this, that it is the first S’loka or Anushtup verse ever composed.

— — — | — — — | — — — | — — — | — — — | — — — || — — — | — — — | — — — | — — — | — — — ||
गङ्गाद्वारं प्रति महान् बभूव भगवानृषिः । भरद्वाज इति ख्यातः सततं शंशितव्रतः ।

‘At Gaṅgádhwára was a great holy sage, Bharadwája by name,

ever engaged in devotion.' Māhābhārata. In the first Pāda the sixth syllable is short; and the seventh is short in the first, second, and fourth.

— — — — — || — — — — — || — — — — — || — — — — — ||
दृष्टिं देहि पुनर्बाले कमलायतलोचने । श्रूयते हि पुरा लोके विषस्य विषमौषधं ।

‘Maid with the long and lotus eyes, O look upon me again. It is an ancient saying, that in the world poison is the antidote of poison.’ Śrīṅgāra Tilaka.

The following is given in the Śruta Bodha both as the rule and the example of a verse of long syllables :

— — — — — || — — — — — || — — — — — || — — — — — ||
सर्वे वर्णा दीर्घा यस्यां विश्रामः स्यात् पादे पादे ।
— — — — — || — — — — — || — — — — — || — — — — — ||
विद्वद्भृन्दैर्वीणावाणि व्याख्याता सा विद्युन्माला ।

‘That (verse) in which all the vowels are long, and there is a pause at each Pāda, is called, O lute-voiced, Vidyunmālā by the learned.’

4. Vṛihatī, $9 \times 4 = 36$. Twelve varieties : not much used.

5. Pankti, $10 \times 4 = 40$. Fourteen varieties : not much used alone, but sometimes mixed with the following.

6. Trishtubh, $11 \times 4 = 44$. Twenty-two varieties. Some of the species of this order are next in frequency of use to the Anushtubh, and are generally employed, even in poems written for the most part in the latter metre, in passages affecting a more elevated or animated tone. Many parts of the Mahābhārata, the Purāṇas, and the plays, and the greater portion of the Raghu Vanśa, Kumāra Sambhava, Bhaṭṭī Kāvya, Māgha, Kirātārjunīya, and other popular poems, are written in one or other form of the eleven-syllable metre, either singly or alternating with other kinds, especially with the next or twelve-syllable metre ; or sometimes mixed with it or with the ten-syllable metre in the same stanza ; but then it is considered to belong to the third class of metres, under the name of Vaitālīya or Aupachchandasika, as will be subsequently noticed.

a. The most frequent form of the order Trishtubh is that

called Indravajrá, a verse of four Pádas, each of which contains two antibacchics, an amphibrach, and two long syllables. Instead of a double antibacchic, the first foot may be an amphibrach, when the metre is termed Upendravajrá: and a third variety, named Upajáti, is said to be formed when these two are, as is very commonly the case, mixed in different Pádas of the same stanza, as in the following examples; the first of which is in the Indravajrá, the second in the Upendravajrá, and the third in the Upajáti metre.

— — उ|— — उ|उ — उ|— — || — — उ|— — उ|उ — उ|— — ||
सेनानिवेशान् पृथिवीक्षितोऽपि । जग्मुर्विभातग्रहमन्दभासः ।

— — उ|— — उ|उ — उ|— — || — — उ|— — उ|उ — उ|— — ||
भोज्यां प्रति व्यर्थमनोरयत्वात् । रूपेषु वेषेषु च साभ्यसूयाः ।

‘These princes returned to their tents, displaying in their appearance and attire the vexation which their disappointed love for Bhojyá had excited, resembling planets, whose lustre fades before the dawn of day.’ Raghu Vanśa.

उ—उ|— — उ|उ — उ|— — || — — उ|— — उ|उ — उ|— — ||
दुतेन राज्येन तथा धनेन । रत्नैश्च मुख्यैर्न तथा बभूव ।

उ—उ|— — उ|उ — उ|— — || — — उ|— — उ|उ — उ|— — ||
यथात्पपाकोप समीरितेन । कृष्णाकटाक्षेण बभूव दुःखं ।

‘The grief that was felt (by Yudhishthira) for the loss of his most precious jewels, his treasure, or his kingdom, was not so severe as that which was inflicted by the glances of Krishṇa, darting anger and shame.’ Mahábhárata.

उ—उ|— — उ|उ — उ|— — || — — उ|— — उ|उ — उ|— — ||
कुवेरगुप्तां दिशमुष्णारश्मौ । गन्तुं प्रवृत्ते समयं विलंघ्य ।

— — उ|— — उ|उ — उ|— — || उ—उ|— — उ|उ — उ|— — ||
दिग्दक्षिणा गन्धबह मुखेन । व्यलीकनिः श्वासनिवोत्ससर्ज ।

‘When the sun, having completed his (southern) sojourn, commenced to travel towards the quarter protected by Kuvera (the north), the region of the south breathed forth a fragrant zephyr, like a sigh of regret.’ Kumára Sambhava. In this the first and fourth Pádas are in the Upendravajrá, the second and third in the Indravajrá metre.

7. Jagatí, $12 \times 4 = 48$. Thirty varieties. This order of metres is also of frequent employment, and very commonly

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molossus, a dactyl, a tribrach, two antibacchics, and two long syllables or a spondee.

— — —|— उ उ उ उ उ|— — उ|— — उ|— —|
 ब्रह्मावर्त्तं जनपदमधश्छायया गाहमानः
 क्षेत्रं क्षत्रप्रधनपिशुनं कौरवं तद्भजेथाः
 राज्यानां शितशरशतैर्यत् गाख्डीवधन्वा
 धारापातैस्त्वमिव कमलान्यभ्यषिञ्चन्मुखानि

‘ Enveloping with thy shade the region Brahmāvarṭta beneath thee, go thence to the field of Kuru, infamous for the slaughter of heroes, and with thy falling rain-drops pelt the lotus flowers, as the wielder of the bow Gāñḍīva here showered his sharp and countless arrows upon the faces of the warriors.’

13. Dhritī, $18 \times 4 = 72$. Seventeen varieties, but of rare occurrence : and of all these higher numbers it may be observed, that they are seldom used in books, except in occasional and closing stanzas, and that it is only in elaborate and commonly turgid panegyrical inscriptions that they extend to wider limits. The concluding verse of the twelfth book of the Raghu Vanśa is an example of the variety of this order termed Mahāmālikā, in which the Pāda is formed of two tribrachs and four cretics.

उ उ उ|उ उ उ|— उ —|— उ —|— उ —|— उ —|
 रघुपतिरपिजातवेदोविशुद्धां प्रगृह्य प्रियां
 उ उ उ|उ उ उ|— उ —|— उ —|— उ —|— उ —|
 प्रियसुहृदि विभीषणे सङ्गमय्य श्रियं वैरिणः
 रविसुतसहितेन तेनानुयातः ससौमित्रिणा
 भुजविजितविमानरत्नाधिरूढः प्रतस्ये पुरीं

‘ Rāma having received his bride, purified by fire, and transferred the kingdom of his foe to his friend Vibhīshaṇa, set out, accompanied by the son of the sun and Saumitra to his city, in the heavenly car which his arm had won.’

14. Atidhritī, $19 \times 4 = 76$. Thirteen varieties. One of these is a favourite metre as an occasional stanza. This is the Sārdūla víkrīḍita, in which the Pāda consists of a molossus, an anapæst, an amphibrach, an anapæst, two antibacchics, and a long syllable.

- - - | ७ ७ - | ७ - ७ | ७ ७ - | - - ७ - - ७ | -
 सखिंष्याथ तनुं निरीक्ष्य सकलां लङ्कां शरच्चन्द्रिकां
 निर्धौताखिलसौधमण्डलमहोदयतप्रसन्नतरां
 दृष्ट्वाशोकवने सराक्षसवधूसंवेष्टितां जानकीं
 आरूढो निभृतं स्थितः पवनजः कङ्कलिभूमिरुहं

‘ Having contracted his body, and examined the whole of Lańká, whose rows of white palaces shone with augmented beauty, as glistening in the autumnal moonlight, and having beheld Jánakí in the Ásoka garden, surrounded by Rákshasa females, the son of air ascended a Kańkelli tree, and there remained concealed.’ Hanumán Náataka.

15. Kṛiti, $20 \times 4 = 80$. Four varieties : not often used.

16. Prakṛiti, $21 \times 4 = 84$. Three varieties ; of which one, the Sragdhará, is met with in an occasional verse. The Páda comprises a molossus, a cretic, a dactyl, a tribrach, and three bacchics ; as,

- - - | - ७ - | - ७ ७ | ७ ७ | ७ - - | ७ - - | ७ - - |
 सर्वोत्कर्षस्य धात्रा निधय इव कृता केऽपि कस्याऽपि हेतोर्
 - - - | - ७ - | - ७ ७ | ७ ७ | ७ - - | ७ - - | ७ - - |
 जेतारः स्वेन धात्रा मदसलिलमुचां नागयूथेश्वराणां
 दंष्ट्राभंगं मृगाणामधिपतय इव व्यक्तमानावलेपा
 नाज्ञाभङ्गं सहन्ते नृवरनृपतयस्त्वादृशाः सार्वभौमाः

‘ Who are they, and for whose use created, who were formed by Brahmá treasures of every excellence ; surpassing in their splendour the lords of the elephant herd, when shedding the dew of passion from their brows ? Like the haughty and proud monarch of the forest tribes, who submits not to have his teeth broken, so sovereigns such as those emperors of the world suffer not their orders to be disobeyed.’ Mudrá Rákshasa.

17. Ākṛiti, $22 \times 4 = 88$. Three varieties.

18. Vikṛiti, $23 \times 4 = 92$. Six varieties.

19. Sańkṛiti, $24 \times 4 = 96$. Five varieties.

20. Atikṛiti, $25 \times 4 = 100$. Two varieties.

21. Utkṛiti, $26 \times 4 = 104$. Three varieties.

22. Dañdaka is the general name given to all metres of this class exceeding the Utkṛiti measure.

SECTION III.

Gaṇa-vṛitta.

322. The second class of metres consists of those in which the feet are formed of four short syllables or their equivalents. There are sixteen classes of this metre, and each of them admits of sixteen species; but it will be sufficient to notice the five principal classes.

1. Āryā. This is a stanza of four Pādas, the first of which contains twelve short syllables, the second eighteen, the third twelve, and the fourth fifteen. As regulated by the feet, however, the division is best adapted to the hemistich, and the Āryā stanza may be more conveniently regarded as a couplet; the first half of which contains thirty syllabic instants, distributed amongst seven feet and a half; and the second, twenty-seven syllabic instants, distributed also amongst seven feet and a half, but in which the sixth foot consists of one short syllable only; as in the following:

— ∪ ∪ | — ∪ ∪ | — — | — — | ∪ ∪ — | ∪ — ∪ | — — | —
 वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य
 ∪ ∪ ∪ | ∪ — ∪ ∪ — — | ∪ — ∪ | — — | ∪ | — — | —
 पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य

‘In like manner as the secretion of the unconscious milk occurs for the nutriment of the calf, so the activity of (ignorant) matter takes place for the liberation of spirit.’ Sāṅkhyā Kārikā.

— ∪ ∪ | — — | — — | — — | ∪ ∪ — | ∪ — ∪ ∪ — | —
 स्त्रीषु न रागः कार्यो रक्तं पुरुषं स्त्रियः परिभवन्ति
 — — | ∪ — — | — — | — — | ∪ — — | — — | — — | —
 रक्तैव हि रक्तव्या विरक्तभावा नु हातव्या

‘Fall not in love with women, for they disdain the man who loves. If one should bear you affection, love her; if she be scornful, let her go.’ Mṛichchakatī.

a. The disposition of the feet in the Āryā verse is not

altogether arbitrary : in the first hemistich the sixth foot must either be a long syllable between two short, that is, an amphibrach, or else four short syllables. In the second hemistich the sixth foot consists of one short syllable. The odd feet in either hemistich, the first, third, fifth, and seventh, should never be amphibrachs.

b. A variety of the *Áryá*, and of the other classes also, is termed *Chapalá* ; in which it is required that the second and fourth feet should be amphibrachs, the first a spondee or an anapæst, and the fifth a dactyl or spondee. This rule may apply to both hemistichs, or to the first or to the second only ; constituting thus three varieties in addition to the regular one, or four in all.

c. In like manner, when the pause occurs after the third foot, the verse is termed *Pathya* ; when after any other, *Vipula* : and this variation may prevail in either hemistich or in both, forming therefore four modifications of the pause ; which being applied to the four modifications of the metre, compose the sixteen varieties of each order of this class of metres.

d. The *Áryá* metre is in general employed only in occasional verses ; but the whole of the *Sánkhyá Káriká* is composed in it, as is the *Nalodaya* of *Kálidása*.

2. *Udgítí*. This differs from the *Áryá* only in inverting the order of the second and fourth *Pádas*. The first contains, as before, twelve short syllables ; the second, fifteen ; the third, as before, twelve ; and the fourth, eighteen.

3. *Upagítí*. In this class each hemistich consists of but twenty-seven short syllables ; the second as well as the fourth containing but fifteen ; the first and third are unaltered.

4. *Gítí*. Both hemistichs consist of thirty short syllables ; the fourth *Páda* as well as the second consisting of eighteen.

5. *Áryagítí*. In this class each hemistich consists of eight full feet, or thirty-two short syllables, divided into *Pádas* of twelve and twenty syllabic instants.

SECTION IV.

Mátrachhandas.

323. The third class of metres is regulated in the first instance by the number of short vowels or syllabic instants, or Mátras, as in the preceding class; not by the number of syllables, without regard to their syllabic length, as in the first. It so far partakes, however, of the character of the first class, that, after having defined the number of short syllables, or their equivalents, which the stanza shall contain, they may be, either wholly or partially, distributed into trisyllabic feet; so that the verses may in many instances be identified with recognised varieties of the first class of metres, more or less intermixed in the same stanza. The principal orders of this class are the following.

1. Vaitáliya. This is a stanza of four Pádas; the first and third of which contain the time of fourteen short syllables; the second and fourth, sixteen. Each Páda should end in a cretic and iambic, or else in a dactyl and spondee. Of the remaining moments, which are six in the first and third, and eight in the second and fourth Pádas, neither the second and third, nor the fourth and fifth, should be combined in the same long syllable; nor, in the second and fourth Pádas, should the sixth and seventh Mátra be combined in one long vowel. There are exceptions, however, to these rules, which constitute varieties of the class. Entire cantos in this form of metre occur in the Mágha, Kirátárjuníya, and Naishadha; and occasional verses in it are found in other works; as in the following, in which the last syllables of the three first Pádas are long by position.

नृपतेः प्रतिपिद्धमेवतत् । कृतवान् पंक्तिरथो विलंघ्य यत् ।
 सपथे पदमर्पयन्ति हि । श्रुतवन्तोऽपि रजोनिमीलिताः ।

‘This was (an act) prohibited to a king; but Daśaratha (did

it), having transgressed the prohibition. Those even who are learned in the Vedas, when they are blinded by passion, set their feet on a forbidden path.' Raghu Vanśa.

The first and third Pádas of this stanza correspond to the Sanyuktá species of the Pañkti, or ten-syllable metre; the second and fourth to an undefined variety of the Trishtubh, or eleven-syllable.

a. A variety of the Vaitáliya in not unfrequent use, termed Aupachchhandasika, is formed by merely adding a long syllable to each Páda; making the first and third therefore contain sixteen, and the second and fourth eighteen, syllabic instants.

ॐ ॐ - ॐ ॐ - ॐ - ॐ - - | ॐ ॐ - ॐ ॐ - ॐ - ॐ - - |
य इहात्मविदो विपक्षमध्ये सहसंवृद्धियुजोऽपि भूभुजः स्युः
ॐ ॐ - ॐ ॐ - ॐ - ॐ - - | ॐ ॐ - ॐ ॐ - ॐ - ॐ - - |
बलिपुष्टकुलादिवान्यपुष्टैः पृथगस्मादचिरेण भाविता तैः

‘Those princes who are now joined in alliance with the enemy, but who know themselves, will quickly fall from him, like cuckoos soon deserting the nest of the crow.’ Mágha.

This stanza might be resolved into a verse of mixed metre, in which the first and third Pádas would belong to the eleven syllable order, and the second and fourth to the twelve; in each corresponding Páda admitting of precisely the same disposition of the syllables into trisyllabic feet.

b. There are several sub-species of each variety of the Vaitáliya; and one of the Aupachchhandasika, termed Pushpitágrá, is of frequent occurrence. The whole of the tenth Sarga of the Kirátárjuníya, from which the following is taken, is composed in it.

ॐ ॐ ॐ ॐ ॐ - ॐ - ॐ - - | ॐ ॐ ॐ ॐ - ॐ ॐ - ॐ - ॐ - - |
तनुमवजितलोकसारधाम्नीं त्रिभुवनगुप्तिसहां विलोकयन्त्यः ।
ॐ ॐ ॐ ॐ ॐ - ॐ - ॐ - - | ॐ ॐ ॐ ॐ - ॐ ॐ - ॐ - ॐ - - |
अवययुरमरस्त्रियोऽस्ययत्नं विजयफले विफलं तपोधिकारे ॥

‘The celestial nymphs, beholding the form (of Arjuna), effacing the splendour of the universe, and capable of protecting the three worlds, felt that all attempts to distract the penance in which he was immersed, for the sake of victory, would be in vain.’

2. Mátrasamaka. This, which is the second order of the class, consists of a verse of four Pádas, each of which contains sixteen short syllables, or their equivalents: the ninth syllabic instant must be single, and of course short, and the last long. Varieties are made by restricting other syllabic instants, as the fifth, eighth, and twelfth, to single or short quantities, or by allowing the ninth to form part of a long syllable. The following is an example of this metre:

‘Life is as unstable as the water that trembles on the leaf of the lotus. Association with the virtuous, although for a moment, is the only vessel to bear us across the ocean of existence.’ Moha Mudgara.

As a specimen of irregular metre, as well as of rhyme, the following stanza is inserted from the Gíta Govinda, in which lyrical poem a great variety of anomalous, but exceedingly melodious versification is exemplified. The passage is left

untranslated, as a short exercise for those who may have accompanied this Grammar to its termination.

ललितलवङ्गलतापरिशीलनकोमलमलयसमीरे
 मधुकरनिकरकरम्वितकोकिलकूजितकुञ्जकुटीरे
 विहरति हरिरिह सरसवसने
 नृत्यति युवतिजनेन सम सखि विरहिजनस्य दुरने



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 विस to convey, 220.
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 वृध to grow, 170.
 वृ to choose, 248.
 वे to weave, 180.
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 वेष्ट to surround, 258.
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 व्ये to cover, 181.
 व्रश्च to cut, 236.
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 अि to serve, 182.
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 श्रै to melt, 160.
 श्विष to embrace, 220, 224.
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 विच to sprinkle, 236.
 विध to accomplish, 185.
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 घेव to serve, 186.
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हा to go, 213.

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ह्लाद to be glad, 190.

हे to call, 190.

CORRECTIONS.

Page	Line		
4	5	<i>for</i> chchhra	<i>read</i> chhra
4	8	ña	ñña
7	2	ऐ	ऐ
11	21	उपर्कारयीति	उपर्कारीयति
13	16	ऐ	ऐ
14	32	सिवायोन्नमः	शिवायोन्नमः
16	26	ककुब्भि	ककुब्भिः
21	18	<i>for</i> such a ढ is changed to <i>read</i> it is changed to घ, which becomes	
23	20	<i>for</i> विष्णु	<i>read</i> विष्णुः
24	5	याश	पाश
24	5	पशस्पाश	यशस्पाश
27	5	<i>dele</i> Section I.	
29	14	<i>for</i> Section II.	<i>read</i> Section I.
39	27	अभ्यः	श्रीभ्यः
40	10	वध्वैः	वध्वै
49	20	भश्	भश्ज्
51	9	प्राङ्	प्राङ्
51	9	प्रत्यङ्	प्रत्यङ्
51	27	तिर्य्यङ्	तिर्य्यङ्
55	4	यकृद्भाः	यकृद्भ्यः
55	7	यकनि	यकनि
88	23	प्रियतिसृण	प्रियतिसृणि
90	12	एककृत्व	एककृत्वः
95	5	माङ्	माङ्
97	30	अतित्वमः	अतिक्रमः
101	7	with verbs	the verbs भू, अस्, and कृ
108	11	चुरादि	चुरादि
111	14	अभिगम्येदं	अभिगम्येदं
123	9	सिष्णु	सिष्णुः
123	31	सथा	सथाः
124	33	अपुष्पीत्	अपुष्पीत्
130	9	तात्	तात्

Page	Line		
133	28	<i>for</i> भवेतं	<i>read</i> भवेतां
134	27	अभाविषतः	अभाविषत
136	32	रापयति	रोपयति
141	27	पपाच्यते	पापच्यते
143	2	पञ्चूर्यते	चञ्चूर्यते
143	2	पंकुल्यते	पंफुल्यते
146	8	बुभूषाञ्जक्रासे	बुभूषाञ्जक्राते
146	10	अबुभूषिष्वः	अबुभूषिष्व
146	10	अबुभूषिष्मः	अबुभूषिष्म
146	31	बुभूषिषीयाथां	बुभूषिषीयास्थां
156	9	<i>dele</i> अर्हर्हते	
157	3	अवूयते	
157	33	अर्जाज्यते	
171	5	<i>for</i> देद्यतीति	<i>read</i> देद्योतीति
171	12	अद्विद्वत्	अदिद्वत्
171	31	दधोर्त्ति	दुधोर्त्ति
172	20	' to go'	' to go ;' ' to fall.'
173	2	अपास्यत	अपास्यत्
175	5	भेमतु	भेमतुः
175	7	विभमिषति	विभमिषति
176	27	अयाक्षीत	अयाक्षीत्
178	7	अलम्ब	अलम्ब
180	18	अवर्त्तत्	अवर्त्तत
181	26	आशशंसे	आशशंसे
181	27	शंसिष्यते	आशंसिष्यते
184	7	ससिज्यते	सासिज्यते
190	10	असुसुवत्	असुसुवत्
191	7	जोहाति	जोहोति
202	17	द्विद्वि	द्विड्वि
202	17	द्विद्वं	द्विड्वं
203	16	मृड्वि	मृड्वि
214	28	श्यमादि	शमादि
214	28	श्यम	शम
216	6	रेयत्	रेयत
221	24	श्यमादि	शमादि

Page	Line		
227	16	<i>for</i> सोषूये <i>read</i>	सोषूयते
228	32	देभतु	देभतुः
238	5	रुध्वहे	रुंध्वहे
244	2	in vowels	in long vowels
249	28	चस्कुनात्	अस्कुनात्
253	2	चौरयामहै	चोरयामहै
254	13	अकारिण्यत्	अकारणयिष्यत्
254	22	चिकथियपति	चिकथयिषति
254	27	गुण	गण
256	32	अचीचहत्	अचीचहत्
262	23	वाष्प	वाष्प
271	7	तिस्थत्	तिष्ठत्
273	8	विविदित्	विविदिवत्
291	20	भुक्ते	भुंक्ते
291	21	भुक्ते	भुंक्ते
345	18	सुहखा	सुसखा
345	20	महादेव	महादेवः
348	31	प्राप्नोको	प्राप्नोदको
351	23	वहिर	वहिर्
352	16	नस्	नस
361	30	वाचिर्ता	वार्चिता
369	15	-ध्यामवात्सीत्	-ध्यामावात्सीत्
374	16	संपच्छते	संयच्छते
375	3	गावो	गा
375	20	नाच्छुति	नाच्छुति
375	28	इतरो	इतरः
383	6	केपेपु	केशेपु
386	8	अहं	अहं
391	4	न	स
394	12	पुरुषी	पुरुषो
396	7	मास्य	मास्य
397	34	वाप्सः	वाप्स
400	8	ध्येतामहे	ध्येतास्महे
411	29	उक्त	उक्त
422	6	कमारराध	कमारराध

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